

# VINDICIAE SABBATHI.

OR,  
AN ANSWER TO  
TWO TREATISES  
OF MASTER BROADS.

The one,  
Concerning the *Sabbath* or seaventh Day.

The other,  
Concerning the *Lords-day* or first of the Weeke  
With a survey of all the rest which  
of late have written upon that subiect,  
by GEORGE ABBOT.

Psalme 36. 9.  
*In thy Light shall wee see Light.*

---

LONDON

Printed by I. D. for *Henry Overton* and are to be  
sould at his shop entring into Popes-head-Alley  
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# VINDICIAE SABBATH

OR,  
AN ANSWER TO  
THE TWO TREATISES

OF THE  
SABBATH

BY  
THE  
REV. JOHN WILKINSON

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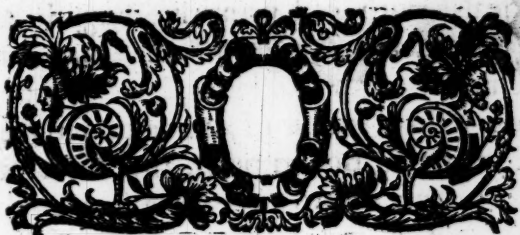
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REV. JOHN WILKINSON

LONDON

Printed by J. B. for H. B. and J. B. in the Strand  
1740; his shop containing the most  
of the most famous and rare



TO HIS MVCH  
HONORED FATHER

IN LAW M<sup>r</sup>. WILLIAM  
PUREFEY OF CALDE-  
coate in Warwick-  
shire, Esquire.

SIR.



He times favoring  
truth it becomes eve-  
ry one, now that  
God hath given o-  
portunity, to bring  
out of his store both  
new and old as he is  
provided. This which I here present  
to you and the World is both, for it  
A 3 deals.

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## THE EPISTLE

---

deals with our primitive English *Antisabbatarians*, *Breerewood* and *Broad*, but chiefly with the latter, because none else (that I know of) have undertaken him being not in print, and therefore knowne, but to a few as also with the whole cluster of our moderne Writers upon that subject, which are too many to name except with an &c. For the plot of the times has beene against the power of Godlines, which could never bee pulled downe whilst the *Sabbath* stood upright, and therefore our Patrons of impiety have rightly projected to take that out of the way which stood so much in theirs, and to remove that same holy interruption which God in his care and wisdom had put to our dayes and wayes of Worldly natures, that so they might bring all to a levell, by paring away *Sabbaths* and Sermons, which was the onely way to mount them to the height of their designe of bringing Godlines to a forme, and all things  
(but

---

DEDICATORY.

---

(but *Episcopacy*) from *ius Divinum* to *ius Humanum*, that they may bee all in all, but all this while they have kicked against the pricks for which they now smart, nor could they expect other then that they which opposed the rest of God should have their owne rest molested, for God will find a time to bring truth to light, though she wade through a long Eclipse, and to shut up errour in darknes, and her abettors in disgrace as now they are, for with the froward hee hath threatned to shew himselfe froward, and hee hath made it good, to the praise of the glory of his power;

*Your ever obliged  
Son in Law*

GEORGE ABBOT.

A 4

Dear

2

THE HISTORY OF THE  
LIFE OF  
GEORGE ABBOT  
BY  
JOHN ABBOT  
ESQ.  
OF  
THE  
MIDDLE TEMPLE  
IN  
LONDON  
PRINTED BY  
J. BARNARD  
AT THE  
MIDDLE TEMPLE  
CHAMBER  
IN  
LONDON  
MDCCLXXII

GEORGE ABBOT.

1711

Deare friend,

**D**oubt not that God shall have honour by this Booke from others, let him have the honour of it from your selfe. When we come to give up our accounts, wee must acknowledge our receipts, first as from God, *Master thou deliveredst mee five talens, then our gaine and improvement by and of them unto God, for wee trade for our Master and not for our selves.* There is light in the Treatise, more then hath shewne in former times or Authors, as the declaration of Christ to the World was progressive, so is the illumination of the spirit, not only in particular Mens Soules, but in the whole Church, which must have her growth as well as particular Men, and what if somebody in after times may stand on your shoulders, and see further, let God yet be gloryfied, though he make the feete of posterity to stand as high as our heads, so wee (blessed be God) have shorter shadowes then our predeceffours, and still the more light ariseth the lesse shall bee the shadowes, till they be none at all. It was Gods providence that brought

Math. 25.20.

brought M<sup>r</sup> *Broode* Manuscript to your hands, and that thereupon stirred up your spirit to doe something against the flesh forces that should come in now of late, to fight against the *Sabbath*. God did not tell you his Errand when he sent the Booke to you, but the event is the finger that points to Gods providence, as Time is the Mid wife of Truth. God found out you who being vacant from other employments might the better worke in this *Vineyard*, you, who being not ambitious of humane named learning, should keepe close to the Scripture, the spirit, and reason, without doting upon names of Fathers &c. which wee in these times are mad upon, and so hinder our owne growth by putting their old spectacles on our Noses which dimme our Eyes, and thinke it not Scholler-like to go beyond *Aristotle*. This I must needs say, the whole Booke favours of spirituall matter, and argues that it came from the Spirit, and promiseth to breed Spirit in the Reader, and truly all Scripture-knowledge should be written as the Scripture was, and that is by the carriage of the holy Ghost. Holy men wrote (saith hee) as they were carried by the holy spirit, so should, so are holy men carried now, not by selfe-humours and ends. Let the wilfull blind flight it, barke and scorne it, yet the spirituall man is judged of no man though himselfe discern all things. God will most probably reveale his *Sabbath*,

1 Cor: 2, 15.


to

to them that best keepe it here, and that shall  
enjoy his *Sabbatisme* hereafter, and they are his  
people. I verily beleeve thus much of the  
Booke that it overthrowes and confutes the  
Antagonists, and if they can produce no better  
reasons and records then they have, it will be  
Master of the field, for mee thinkes *Mr Broad*  
is very weake and loose when compared with  
yours. I could wish your Booke a speedy birth  
if any, that it might give pauze to others that  
intend any thing of that kind to the Presse.  
Commit it to Gods patronage, for he is the  
fittest Patron it can have. My Prayer shall  
be that your spirit may be such as may procure  
a blessing on the Booke, by giving it to God  
first, and then his Church, in a spirit of Humi-  
lity and selfe-deniall; see Gods providence  
and his assistance, see your end in Writing,  
Printing; see what a seasonable time and op-  
portunity of good; and be confident of this  
that in spirituall men it will breed spirituall  
knowledge and affection, whether it carry  
them in all points of judgment or no, Vale.

The



The Author of this answer de-  
sireth the Reader to take no-  
tice of these things:

1.  *Has herein you have first M<sup>r</sup> Broad faithfully transcribed, and my answer following, saving that in some places you shall find some things passed by without answer, which I take to be not much materiall, and therefore to avoid tediousnes I passe them, but I had not dealt faithfully, if I had not transcribed them being his.*
2. *That the chiefe of my ayme is to deale with his Arguments and not with his Authors, and therefore my paines is principally bestowed in the rationall part, so farre as Scripture and Reason (the sword of the Lord and Gideon) lead mee, which are the best satisfiers of godly and reasonable men, though where his Quotations come into my way, I have not utterly battked them.*
3. *That this Tractate was written long before these late Antisabbatarian Treatises of B<sup>r</sup> White, B<sup>r</sup> Heylin and*

## To the Reader.

and M<sup>r</sup> Dow came forth, and therefore for their sakes I have in diverse places enlarged my Booke, wherein I have removed those stumbling blockes which seeme to lie in the way of this doctrine of the Sabbath, by answering their colourable arguments against it.

That whereas M<sup>r</sup> Primerose hath put out another Booke against the Sabbath of later Edition, I have also perused it, and such things as I found any whit materially to clash (de novo) against some particulars in this Answer, I have particularly answered them, not naming him because they are so very few, the rest of his Treatise receiving answer herein, upon the occasion of other mens Arguments.

If perhaps you find not every collaterall Argument answered to your mind, yet let not that prejudice the maine cause, but weigh substances with substances, and pull not downe the whole House for the defect of a Tyle or two. Let Circumstances and by-matters have respect accordingly.

Broad.

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• 1909



## VINDICIÆ SABBATHI.

*Broad.*



After *Breerewood* in his Treatise of the Sabbath.

1. Nature teacheth to set apart some time for the worship of God, but not one day in seven, nor a whole day, neither yet to forbear all worke in that time as the *Ifrac-*

Page 24. 41.

lites were bound to doe on the Sabbath.

2 Gods Commandement touching the Sabbath, was first given in the wilderness, it being limited to the *Iewes* Sabbath, only the *Iewes* Sabbath is vanished, and Gods Commandment was not, nor could not, be translated from the *Iewes* Sabbath, to the Lords day.

Page 64. 40. 41.

3 We are bound to keepe the Lords day not by any divine Commandement, but by the constitution of the Church onely.

Page 37.

Thushath Master *Breerewood* written in his booke, and more I doe not write in mine, but it will be said yet in answer to an objection, he will have the generallity of Gods Commandement to bee morall and perpetuall. *Answer.* It is true, and I cannot sufficiently marvaile thereat.

The Objection he frameth against himselfe is this. If the old Sabbath vanished and Gods Commandement was limited, and fixed to that day only; then is one of Gods Commandements perished. Hereun-

Page 41.

B

to

The law of Nature touching the sanctifying of some time, and Gods command touching the sanctifying of the seventh day were two divers lawes, The one a generall law only, the other a speciall law only.

to hee answereth that the generality of that Commandement is a Law of nature and remaineth. But if there bee a generality of that commandement how was that commandement limited and fixed to the Sabbath only? Further hee should have considered that the like may as well be said of the precepts of Holy-dayes. Nature teacheth to have some times of vacancy, for one reason God appointed the Sabbath to be a time of vacancy, for other reasons the holy-dayes. Shall not the law of nature now be the generall of all these precepts indifferently, as well of the precepts of the holy-dayes as of the precepts of the Sabbath.

### Answer.

\* Dr. Heylin quotheth the Schooleman, 2. Part. 2. pag. 163. saying, that the fourth Commandement is placed in the Decalogue, *in quantum est preceptum morale et naturale*, that is, say they, *Quantum ad hoc quod homo deputet aliquod tempus vite sue ad vacandum divinis*. pag. 162. So Bishop White maketh the Law of Nature to be involved in the 4<sup>th</sup> Commandement pag. 121. and is still obli-

gatory to the worlds end, Pag. 120. \* Touching this priority of Gods own writing them, see how emphatically it is expressed by God himselfe, *Exod. 24. 12.* in way of supereminency, by vertue of that privilege, to those which *Moses* had written a little before, *ver. 4*. Moreover also see this difference lively intimated by *Moses Deut. 4. 13.* where he maketh the Covenant to consist in the ten Commandements written by God himselfe, and speakes in the following verse, in way of diminution of the other lawes in comparison of them calling them statutes and judgements which were 1. taught by him, and secondly to be observed in the land whither they went to possesse it.

In this thing I must take Master *Breerwoods* part against you, for hereby is the morall \* law of God kept entire without a mayme, which is very requisite, seeing that the Decalogue is granted to be an explanatory reinforcing of the law of entire Nature imprinted in us by creation (but much defaced by our fall) and being honoured with those eminences of priority, & signes of perpetuity immediatly from God himselfe upon Mount *Sinai*, Such as were his twice writing them with his owne finger, \* and voted also by his Spirit through the mouth of *Moses* to hee the Tenne Commandements καὶ ἐξέχθη 1 *Deut. 4.* and put into the Arke as perpetuall rules for the Catholique Church, whereof it was a Type. None of

all which Prerogatives was the Ceremoniall law crowned withall, for that it was as a vanishing shadow suitable only to the Hemisphere of those times. But the decalogue being the very Law of Nature explained and redelivered, must as well now as ever have for its substance a generall ayme at all men; though in some circumstances it may bee more peculiar to the Iewes then others, by reason of the time, place, and people, to whom it was renewed; Like as almost all other Scripture is for substance common and for circumstances proper, because they were most an end written occasionally. Put case then that this Commandement was given onely to the Iewes (as you affirme) and so were abrogative; yet may the Law of Nature bee well presupposed and included in it; (as you your selfe afterwards acknowledge, it is in your 8. Chapter in the answer you give there to the fifth opinion) for who knowes not that in those ten words much more is meant then manifested, So that if so be it be granted that the Law of Nature and this Law bee not the same in all points yet are they not two divers lawes but the same in substance And thus much in effect Master *Breerewood* affirms in his second *Treat*: pag. 3. Morall (saith he) is that which pertaineth to manners; 1. Either by the instinct of Nature as belonging to the inward Law written in our hearts: or Secondly, by the instruction of Discipline as being of the outward Law pronounced of God, as that of observing the seventh Day: so that it may be termed Naturall, as being, not of the institution of Nature; but of the disciplining of Nature: Not of Nature as it was first ordained of God, but as after informed by him. For indeed this fourth Commandement both as it was at first instituted in Paradise, and now revived on Mount *Sinai*, is but the law of Nature explained and enlarged according to

the will of God in this particular for reasons and uses, whereof created nature was not capable but by revelation. And what though the Law of nature bee the generality, as well to the precepts of the Iewish holy dayes as of the *Sabbath*, this shewes the superexcellency of the *Sabbath* above them therefore, and its equality with nature (seeing God makes use of it so especially, to exhibite the commandment of nature by, amongst the Lawes thereof.

But now in that opinion, wherein you and Master *Breerewood* jumpe, I must differ from you both, to wit, that now onely the generall Law of nature remains (which is that some time is to bee sanctified to Gods worship) and that this fourth commandment, which you call Gods speciall commandment, is utterly abrogated. For as for the Law of nature which consisteth onely in an indefinite sequestering of some time to the service of God, it comes infinitely short of that compleatnes and solemnity of time which our necessity requireth, and which God deserveth at our hands, and which (if hee may bee his owne spokesman) hee commandeth also. Indeed to set apart some time as perhaps an houre in a Day, or some such like time for prayer or meditation, it may bee nature or conscience would affirme it requisite; but to set a part so much time, and in so solempne manner as (it seemes) God lookes for, and our state requires, neither nature nor conscience will so prompt us, either now, or (as I thinke) in innocency. And therefore as I may well conclude that, that first institution of God concerning the *Sabbath*, was rather a supply to nature then any Law in nature (which our *Antisabbatarians* unnecessarily labour to disprove)\* and superadded of God after created nature by immediate and speciall revelation; So I have just cause to beleeve that this was for many speciall and perpetuall respects,  
For

\* Though I must say of some arguments of some former Writers of this subject of the *Sabbath* (who not then finding opposition

For left God his soleinne and publicke worship to which hath bene an  
 have bene arbitrarily ordered by nature, and not ordinary meanes  
 have by himselfe determined a speciall time there in the course of Gods  
 fore, it would have falne out very crosse to Gods providence, for the  
 tentious, either being slenderly and seldomely per more diligent inquisition  
 formed, or at least very confusedly and disjoynedly after the truth of  
 seeing that so many men have so many mindes, and God and happy discovery  
 so many severall and various occasions, which by man thereof) as Hierome  
 would never have bene determined at once (to have saith of the Fathers.  
 kept so soleinne and compleat a portion of time as before Arrius rose up.  
 it seemes God expected, especially seeing nature They delivered some  
 never suggested it) if God by an over-ruling mandat things innocently yet  
 had not put it past *posse* and *velle*: \* which hee who lesse varily, and such  
 is not the God of confusion wisely foresaw and pre as cannot avoid the  
 vented. So that though some time even by nature is calumny of perverse  
 taught to bee set apart for Gods worship (which I persons.  
 deny not) yet I say, that this is more private and \* As he did the eating  
 personall, not so soleinne and publicke as God would of the Passeeover  
 have it, and therefore may bee arbitrary without dis though a man were in  
 order and distraction, which the other cannot if left a journey or were un-  
 to mans free-will, and therefore is purposely revealed cleane, by a law made,  
 of God, and is no Law innate in nature because of Numb. 9.  
 the reason aforesaid; for nature doth not discern of  
 numbers: or why God should chose to be worshipped  
 on the seventh day rather then on the eight or ninth:  
 but a commandement on the by, of equall force, anti-  
 quity and perpetuity with nature, prescribed as a rule  
 coincident with nature for the Church of God in all ages  
 to imitate. And to this purpose speakes *Marinus*; *Marinus in Gen. 2.*  
 Since (saith hee) it is the Law of nature that some  
 time bee peculiarly insinuated for the worship of  
 God, it was meeete that that should bee determined  
 by a positive Law.

But against this, it will bee objected: Why might  
 not time as well as place, bee left to the disposition  
 and authority of Man to appoint? seeing, that time

and place bee alike necessary in nature to all actions.

*Ans.*

I answer, time and place are in nature alike necessary to all actions *in genere*, but so is not this or that particular time or place; save where by positive Law it is made so: God did appoint the seventh day for solemne worship and left all places at liberty, till it pleased him to designe one onely place for Sacrifice-worship under the Law, the necessity whereof being now abrogated by the Gospell, the place is left to choyce. One time may agree to all the world for worship, but so cannot one place.

*Obj.*

Again it will be objected, that Bishop *White*, pag. 33. layeth it downe as an essentiall Character, that Lawes and Precepts meerely positively morall oblige, onely the Persons or State, or Nation and Republique upon which they are imposed by the Lawgiver, or to whom they are published by a legall promulgation. So pag. 38. If it be a precept meerely positive it can oblige those people onely upon whom it was imposed. Also pag. 77. hee saith flatly, that although the seventh day Sabbath had not beene a legall Ceremony, yet if it were onely a positive morall precept, the obligation hereof ceased under the Gospell. So that by this rule the Sabbath should not bee of universall obligation being onely positively morall.

*Ans.*

To all which himselfe gives the Answer pag. 27. where hee saith, Lawes positive are common and generall either for all mankind, as the Law of Polygamy and *Wedlocke* with in some degrees mentioned, or els for one nation Republique or Community of people. So that wee see through forgetfulness his Character doth not hold, but that a positive morall Law may bee perpetuall and universall (as well as nationall) of which sort we have reason to reckon the

*Sabb*

*Sabbath*, because it and the Law of *Polygamy* (which hee instanceth in) were Twins, both brought forth in the state of *Adams* innocency.

*Broad.*

I praise God for the comming forth of Master *Breerewoods* booke, for though there bee some difference betweene us, yet meane Schollers are able to judge of it, might I have spoken with him I doubt nothing, but that wee should soone have accorded in lesse then an houres space.

The difference is in a manner onely verbal for wee both hold that the generall law of nature remaineth, and againe that Gods speciall Commandement is abrogated.

*Answer.*

I could wish you had perused Master *Richard Byfields* reply to Master *Breerewoods* booke, before you had sent abroad this Manuscript, that so you might have thanked God for that which had bene thanke worthy. But that you may not bee a stranger to him, I will bee bold to bring you acquainted by putting you the oftner in mind of him in this my Answer. Touching the substance of your difference mentioned in the *Margin*, I have already spoken to it, and shall have more occasion as I goe along.

*Broad.*

I published not long since a treatise of the Sabbath having this Title, *Tractatus de Sabbatho in quo doctrina Ecclesie primitiva tractatur & defenditur*. And for prooffe, that the Doctrine of the primitive Church was such, as is therein taught and declared, besides certaine sayings of *Augustine* and others, I alledged

*Umbratiles veteres non cadere solent.* The ancients (not onely some of the ancients) accounted the fourth commandment shadowish (not onely partly shadowish) *Instit.* (for doubtlesse many want no will) then is it no lesse to bee marvailed at. That the Doctrine of the primitive Church findeth no better entertainment amongst English Protestants. Is it credible that the primitive Church should not keepe one of Gods Commandments? That such a greivous error should befall the godly learned Fathers, as to esteeme that Commandment shadowish and temporall, which is morall and perpetuall?

*Answer.*

Here you would seeme to beg credit to your opinion by Master Calvins authority who because hee quoteth the exposition of the ancients in this case, you would insinuatingly perswade to give some countenance to your *Tenet*. But that the World may know, how he held in this particular, his opinion is sufficiently manifested in his commentary on *Gen. 2.* where hee saith, that first God rested, and that then hee blessed this rest, that in all ages among men it might be holy, or he dedicated every seventh day to rest, that his example might bee a perpetuall rule. Moreover wee must know (saith hee) this exercise is not peculiar to one either age or people onely, but common to all mankind. Wherefore when wee heare that by Christs comming the Sabbath was abrogated, this distinction must bee taken to. What appertaineth to the ordering of humane life, and what peculiarly agreeth to the old signes. That the Sabbath figured the mortification

tion of the flesh (I say) was temporall, but that from the beginning it was commanded men that they should exercise themselves in the worship of God it ought deservedly to endure even to the end of the World. And besides this, hee that observeth what followes upon his instance of the ancients in his institutions, shall find that there hee saith how that though they say true, yet they touch but halfe the matter. And therefore doth hee largely discusse it afterwards, wherein hee sheweth his opinion to bee thus much, that the institution of the *Sabbath* for the better and more solemne performance of Gods worship and refreshment of his creature, was with a perpetuall intent, because of necessary use to all men in all times, \*but in regard it was againe given to the Jewes it had somewhat peculiar in it, which by Christ is abrogated, and yet the force, use and reason of the commandement in regard of its substance, as it was given both at the first, and as it was repeated doth still remaine. So that hee confesseth that there was something peculiar to the Jewes which hung at it, but that withall there is a substance in the commandement it selfe which it is sacriledge to violate, the use thereof being universall both to persons and times, so that in alledging him you bring in, *testem sine testimonio*.

And put case there was some what, that was more proper to those people and those times, then to these in this fourth commandement as well as in the first and fifth (for as I have said, almost all scripture had some circumstantiall peculiarity and propriety to those people and those times to whom it was immediately given, which yet nothing hindered the universality of the substance) yet as the reasons in those commandements evangelically construed are of present force and being, even in these our times, though the letter  
strictly

\*Sect. 32.

strictly construed bee not: so this commandement, or the *Sabbath* may have somewhat more proper to them in it ( for so is that manner of expression the stranger within they gates ) or at least belonging to it ( such as was their not preparing *Mannah*, and kindling of fires ) which yet is so farre from extinguishing the whole commandement, \*as that the very type it selfe is of lively use to us under the Gospell, and of present force and being also ( although not therefore of a like religious nature to us as it was to them ) but in an Evangelicall sense, that is in respect of the inward and spirituall holines thereof, not properly of the outward and literall. For though the outward

\* For it cannot be denied but a commandement may bee of force to mee, though every circumstance of it doe not concerne mee.

\* By this word (sanctification) I meane positive holines which was in their carnall & externall worship.

Sanction \* of that rest being admitted to bee typicall may bee extinct, because that the typicalnes of things are not properly parts but accidents, and conducting helps to our profession and worship that live under the Gospell: which if true and reall is spirituall,

\* See Master Hildersham *Iohn. 4.* \* Yet is not the holy use of this rest extinct, *leat. 39. 40* upon the place where he opposeth the Spirit where with wee are to worship God in our times, *riseme.* to the Ceremoniall worship which was in the time of the Iewes, in respect it was an externall and carnall worship see also, *Rom. 7. 6.*

*Iohn. 4.* \* Yet is not the holy use of this rest extinct, either as it is conducing or necessary to the present sanctifying of the Lords day, or as it is significative, pointing us to, and minding us of our heavenly *Sabbath*.

*Obj.* But you will say, how can we reject the typicall holines and yet retaine the sense?

*Ans. 1.* We refuse the whole Law as a covenant, and yet wee retaine it as a rule, for the perfection of that Church respectively to the foregoing times ( which is called the time of nature ) belongs to us; but the imperfection of it respectively with our Church, ended with it selfe, and belongs not to us.

2. If the *Sabbath* had had its originall after a Iewish manner, to have become instituted upon the fall; and so to relate to Christ, then wee could have retained it no more then the rest, but wee derive this from the primitive institution in paradise principally,

pally, and from the Jewes onely by way of enforcement or conveyance, as wee doe water first from the fountaine and then from the pipe. And though this rest had in it a typicall signification at first, yet never a typicall sanction, but onely by accident of the Jewish discipline then, when types were in fashion; (as I may so speake) like a fresh River which running through a peece of the Sea is made brinish, but being quit of it, it re-assumes its owne nature.

So that then the commandement is not abrogated as a speciall commandement, but the speciality \* which belonged to the *Sabbath*, or to this generall commandement is rather ended, which did consist of those occasionall interventions of *Mannah*, kindling fires, and double sacrifices, and (if you will) of the foresaid sanction of the very rest it selfe (which as I have said being significative, happily had in their times an holines belonging to it) which did peculiarly belong unto the Jewes, and which were no parts of the substance of this commandement, which in that respect is as well common to us as to them, the reason annexed being of like and equall force to all from the creation. For the annexing of extrinsecall and adventitious circumstances, doth not any whit harme the nature, and morality of the *Sabbath*, no more then *Pauls* circumcising of *Timothy* (which in respect of the season was needfull) did annull, or doe injury to baptisme: nor then a signe of an *Inne* or shoppe being pulled downe, annulles or impaires an house.

So that their rest is common to us but in a riper sense, for the growth and stature of our times so much overtopping theirs, the Lord lookes that wee should answer his expectation, as well as obey his commandement, in sanctifying a more excellent and Evangelicall *Sabbath* to him, then ever they were able to doe.

The

\* I meane not such a speciality as Master Breere-wood doth.

\* Greater mercies require greater and better duties.

The Church of the new Testament (saith Master Perkins) hath more knowledge and more grace then the people of the old Testament had, and in that regard ought to have more zeale and greater alacrity in the worship of God then they had, that it may exceed the Jewes according to the measure of grace \* received. The Arguments of love being not so forcible to prompt obedience, in the time of the Jewes; as in ours, they being under the old covenant, and the Spirit not so stirring then, as now, the obedience was rather performed to the commandment then to the commander; For God in their time passed under the name of a Lord, implying them to bee servants, and their obedience to bee serviceable obedience, but now in our times hee passeth under the name of a Father, implying us to bee sons and our obedience to bee filiall and spirituall. And yet as spirituall obedience was, even then, due to God, and expected by him, though not with that eminency of expectation, as of us: So the types and Sacramentall umbrages which now are of use to us (being performed in conscience to Gods commandement) have their holines futeable and respective to our times; but not in that degree, nor in that kind of positive and intrinsicall holines as in the times of the Jewish nonage. Like as in the spring time while the sappe is weake and but coming, all that wee expect from trees is flowers, but when a riper season insueth, then wee looke for riper fruit; so that then the prime and beauty of these flowers ceaseth, though their vertue remaine. And by the punishment that God so severely annexed to the not performing the rites of the two Sacraments, wee may see the extraordinary nature of things of that kind then, in the time of their Pedagogie; for he that was uncircumcised and that eate leavened bread in the passeover, was to be cut off.

And

And therefore did God intend their rest (as may well bee gathered) to bee a positive part of their sanctification, because of the typicall use thereof, which yet hee doth; not doe to us, and yet hee accounts our not resting a prophanation of the *Sabbath*, and all employments which hinder his worship and conduce not to the sanctifying of that day to bee sinnes. Like as Christ who, whilst hee was upon the earth, accepted small things at his Apostles hands, but after hee was ascended and had given gifts unto men hee looked for other services: or as a *Pater-familias* that having a boy and a man to waite at his table, the boy if hee can fill a cup of beere, and shift a trencher, by reason of his non-age, hee is willing to take it as a good part of his service, but to his man hee gives better wages, and therefore expects better service at his hands, hee lookes that hee should bee able to furnish and disburse the table with grace to his Master, and yet not to neglect those lesser things. Or (which better expresseth my meaning) as of children wee require a bodily service in saying their prayers and graces and catechisme, and though they have little, or no understanding and sense of that they say, yet wee take it in good part till they attaine to more knowledge and ripenes of yeares, and then wee looke for futable performance thereto. Even so the Lord hee expects from us an high degree of sanctifying his *Sabbath*, even a ravishment of Spirit, which service wee can never performe if wee doe not rest. A *Christian* and *Evangelicall* use therefore of this *Sabbath* rest is still in force to us, though the Iewish sanction may bee determined, for their precise resting was with respect to the formall holines in the rest; but wee are to rest with respect to its finall holines of furthering Gods more substantiall worship, and the spiritualizing our owne mindes by it, and thus doth the:

the whole commandement for substance and use remaine to us, the difference being onely in some occasional circumstances \* as 1. Because the Sabbath rest was significative from the beginning it might in their times (as I have said) carry with it a typicall or externall holines (as their other types had which notwithstanding were of a farre different nature and institution to this, for they were appointed since the fall and occasioned by it, and in themselves temporary, but this was before the fall, and given for ever to the whole Church for a standing type) which yet it doth not to us; and yet so as the primary force and use of this is no lesse appertaining to us then theirs. For so that other ordinance which was instituted in innocency (marriage) it also lasted in respect of diverse circumstances of their times and discipline, which yet wee retaine pure from the first institution; Secondly, wee under the Gospell have also an alteration made of the individuall but not of the numerall day, for wee now keepe the seventh day (according to the commandement, *remember that thou keepe holy the seventh day*) but not theirs. Thirdly, in respect also of the reason whereupon the commandement was enforced upon them; to wit, Gods resting from the creation; For whilest though the Law or first covenant was in force, the creation selfe was morall: so was in force, which still remaines with us, but subordinated to the 10. commandements (for then should the morall and ceremoniall have beene confounded, whereas even by their writings in tables of stone, and by the finger of God they were distinguished) neither was there then any thing for the substance of it, nor is now (as now it stands upon record in the booke of God) but it doth concerne us as well as them, and therefore though the Tables of stone be removed, the morall Law is yet continued, and hath (except is excipiendis) (his proper use and force still,

denoted to the adequate reason of our Sabbath, where  
 as the Master *Disputations* pag. 24. All lawes  
 being only positive (though made by God himselfe)  
 admit mutation (at least) when the matter concerning  
 which, or the conditions of the persons to whom,  
 they were given is changed. (For as the Iewish  
 types; so many grosse and sensitive grounds and rea-  
 sons are piled of, and swallowed up by the com-  
 ming of Christ, and more spirituall ones risen in  
 their stead) As wee see it very apparant in the 65:  
*Isa.* 17. I will (saith God) create a new Heaven and  
 a new Earth, and the former shall not bee remembred  
 nor come into mind. \* Which to mee seemes a per-  
 tinent prophecy of the alteration of the Sabbath  
 from the Iewes day to ours; it being as much as to  
 say, that in comparison of the excellency of the  
 things that shall bee under the Gospell, the other  
 things shall bee nothing worth: Since shall bee  
 swallowed up of Spirit, types of truth; And though  
 the creation bee admirable of it selfe, and so also  
 is at this day, the consideration of it being exceeding  
 usefull, yet nothing comparable to our redemption:  
 Our rejoycing in the one is nothing comparable to  
 our rejoycing in the other. \* As a right worthy  
 Doctor (*Sibbes* by name) observes, Gods last works  
 are his best works, the first being but preparatives and  
 occasions of the later; the new Heaven and the new  
 Earth are the best; the second wine, that Christ created  
 himselfe, was the best: Spirituall things are better then  
 naturall. And Master *Dow* pag. 27. saith as much:  
 that the reason Drawne from the example of God  
 who rested upon the Sabbath, namely, when the crea-  
 tion was finished, endured onely till the time of the  
 new creation, in which all things were made new by  
 Christ, at which time it ceased, or at least, a second  
 reason taken from the new covenant comming in  
 place

\* Old things are pos-  
 sed away, behold all  
 things are become  
 new.

\* So that the altera-  
 tion of the Iewes Sab-  
 bath into ours, by rea-  
 son of the new crea-  
 tion which God made  
 under the time of the  
 Gospell, doth further  
 typifie and assure us of  
 the last and best altera-  
 tion of new Heaven  
 and new Earth spoken  
 of in the 3. of  
 the first of *Peter*: which  
 we shall be made par-  
 takers of by the Go-  
 spell.

place, the former both reason and day (become new, old) are passed away; And behold all things are become new. For this worke of redemption or new creation being the greater may deservedly take place of the other; and as the Prophet *Jeremy*, speaking of the deliverance, that God would vouchsafe his people from the *Babylonish* captivity, saith: *Behold the dayes shall come (saith the Lord) that it shall no more bee said, the Lord liveth that brought up the children of Israel out of Egypt, but the Lord liveth that brought them up from the land of the North;* so may wee say of the day appointed for his worship; that the day wherein hee finished the worke of creation shall no more bee observed, but the day wherein our Lord *Christ*, by his resurrection from the dead finished the worke of our redemption.

Thus speaks Master *Dow*.

And how ever in other things the constitution of the *Iewish Church* and ours differ, yet in this they are united, the *Sabbath* being first ordained, before there was distinction made, or wall of partition built, for an ever-lasting signe betweene God and his Church for his sanctifying it, and a perpetuall rule of duty and practise chalked out to his Church, for the direction of his more solemne worship. Like as was his marrying of *Adam* and *Eve* in innocency, both a perpetuall type of that union which is betweene God and his Church, as also a perpetuall rule for the ordering of that affaire amongst mankind ever after: both which were alike given in innocency, and were alike both perpetuall rules and perpetuall types unto his Church.

*Broad.*

## Broad.

This booke beeing the last, I intend to write of this Argument, my desire is it should bee read of many before it bee published, that if just exceptions can bee taken to ought I have written, or that an objection of moment bee not here fully answered, I may know it, and afterwards may alter or adde as there shall bee cause, *John 3, 21. Hee that doth truth commit to the light that his deeds may bee made manifest that they are wrought in God.*

## Broad.

3. Treatises, }  
 1. Concerning the Sabbath or  
 seaventh day.  
 2. Concerning the Lords day,  
 or first of the Weeke.

*Gal. 4. 10, 11.*

**Y**E observe dayes and monthes and times and yeares, I am afraid of you, lest I have bestowed on you labour in vaine.

## Answer.

You play the Souldier in the On-set, at first discharging your greatest ordinance to impresse the greater feare, but as you use the matter you misse the marke.

For this place of the Galath, fals farre short of your aime, as you might have perceiued, if without prejudice you would have perused Master Perkins upon that place, whose whole discourse thereof is worth inferring, if it were not too long.

And if you examine the context you may perceive,

C

how

how that the Apostle was angry at the *Galatians*, for leaving *Christ* the substance, and betaking themselves, even in point of justification, to the carnall observation of Jewish shadowes and ceremonies, which in comparison hee calleth beggerly Rudiments, and hee the rather tearmed them so, because they were then utterly uselesse and insignificant, being fulfilled and so abrogated.

But the *Sabbath* is, for the equiry and substance of it, still of the same use as ever, to wit, fit for the better procuring of mans refreshing, and Gods more solemne worship. Nor is it in-significative, or ever shall bee, till wee sing a *requiem* to our soules in heaven: For as it concluded our creation, so shall it our salvation: And therefore by no meanes to bee numbred with the observation of dayes, and monthes, and yeares (seeing that the Apostles themselves observed the Lords day weekly or *Sabbatically*, and not monthly or yearely, as were the Iewes *Sabbaths* and *Holy-dayes*, but in relation to the fourth commandment one in seaven, as knowing it to bee a perpetuall rule, not a temporary and vanishing ordinance) which pertained to the bondage and servitude of weake and beggerly Rudiments, of which the Apostle here onely speakes.

And as it was farre from the Apostles thought, to reckon any of the ten commandments as a weake and beggerly Rudiment; so let it bee abhorred of all Christian hearts and cares.

Obj.

But may some say, is not the signification of the *Sabbaths* institution abrogated by Christs resurrection, and the coming of the Lords day?

Ans.

The *Sabbath* is altered not abrogated, and the signification subordinated, not annulled, being instituted upon an universall and perpetuall reason, for the *Sabbath* was no proper Jewish type, but the Churches type

type in that wherein it was typical, (as wee may see in the fourth, *Hebr. 9.* There remaineth therefore *Sabbatismus* a Sabbath-rest to the people of God; which words, *Willet* in 2. *Gen.* saith, conclude that both the type remaineth, that is a *Sabbatismus*, and the signification of the type everlasting rest; And as you may further see 12, *Matth. 8.* in these words, *The Sonne of man is Lord even of the Sabbath-day*, which words compared with the verses foregoing; shew that the *Sabbath* is of a ceremonious nature, for *Christ* there rankes it among things ceremoniall in a ceremoniall sense; but with a note of inequality; (as it is implied in that word *Even* of the *Sabbath-day*) and is, as the rest of the morall Law, of equal continuance with the Church; which for this cause was reviv'd to the *Iewes*; because at that time they were the onely *Israel* and Church of God, but now translated to us under the Gospell (the partition wall being broken downe) with an alteration of circumstance according to the season, as (*Isay*) was prophecied in the fore-quoted place of *Isa. 65. 17.* And whereas Doctor *Heylyn* part. 2. pag. 27. saith, That it is not probable, that the Apostle *Paul*, who so oppos'd himselfe against the *Sabbath*; would erect a new, this had not bene (saith hee) to abrogate the ceremony but to change the day. I answer, that by the coming of *Christ* some things suffered alteration; as well as others abrogation: wherefore the Apostles were to preach onely the abrogative types and ceremonies to bee abrogated (of which sort I prove the *Sabbath* to bee none) and according to the nature of the new creation to alter the other, of which sort the *Sabbath* was, and therefore suffered subordination not abrogation: And therefore hath the Scripture recorded it to us by the name of the first day of the weeke, or the first day of seven (be-

Hooker.

fore it stile it the Lords day) in a significant opposition to the old antiquated last day of the weeke. I will conclude this Answer with Master Hookers authority ( who was a confident maintainer of the mortality of the fourth commandment as you may see in his *Eccles. Pol.* pag. 377. ) who speaking upon this place of the *Galath.* saith: That for as much as the Law of the Iewes by the coming of *Christ* was changed, and wee thereunto no way bound, *Saint Paul*, although it were not his purpose to favour invectives against the speciall sanctification of dayes and times to the service of God, and to the honour of *Iesus Christ*, doth notwithstanding bend his forces against that opinion, which imposed on the Gentiles the yoke of Iewish legall observations, as if the whole World ought for ever, and that upon paine of condemnation to keepe and observe them, such as in this perswasion hallowed the Iewish *Sabbaths* the Apostles sharply reproveth saying *ye observe dayes and monthes and times and yeares, &c.*

Hooker.

Thus you see how Master Hookers opinion was concerning this text of *Paul*, onely to cry downe those obsolete Iewish observations, and nothing lesse then to impeach the authority of the fourth commandment or the Lords day, as you may plainly discern by turning over leafe to pag. 378. where hee layeth downe three sorts of holy times, thus, saith hee: It pleased God heretofore to exact some part of time by way of perpetuall homage never to bee dispenced withall, nor remitted, againe to require some other parts of time with as strict exaction but for lesse continuance, and of the rest which were left arbitrary to accept what the Church should in due consideration consecrate voluntarily unto religious uses. Of the first kind amongst the Iewes was the

Sabb.

*Sabbath-day.* Of the second those feastes which were appointed by the Law of *Moses*; The Feast of Dedication invented by the Church standeth in the number of the last kind. The morall Law requiring therefore a seaventh part throughout the age of the World to bee that way imployed, although with us the day bee changed in regard of a new revolution begun by our Saviour Christ, yet the same proportion of time continueth which was before, because of reference to the benefit of creation; and now much more of renovation thereunto added by him which was Prince of the World to come, wee are bound to account the sanctification of one day in heaven a duty which Gods immutable Law doth exact for ever. Thus you have Master *Hookers* opinion both of this text of the *Gal.* The morality of the fourth commandement, the perpetuity of the *Sabbath*, and the authority of the Lords-day.

*Broad.*

A little leaven leaveneth the whole lump, *Gal.*  
5. 9.

*Chrysost. on Gal.*

Why but they retained the Gospell onely they would have brought in a Jewish rite or two, and yet the Apostle saith that thereby the Gospell is subverted, to shew how but a little thing, being untowardly mingled, marreth all.

*Luther on Gal. 2.*

*Paul* had not here his owne busines in hand but a matter of faith. Now as concerning faith, wee ought to bee invincible and more hard if it might

bee then the Adamant stone, but as touching charity wee ought to bee soft, and more flexible then the reed or leafe shaken with the wind, and ready to yeeld to every thing.

*Broad.*

*A treatise of the Sabbath.*

**F**OR as much as I know not, whether taking my booke in hand thou mindest to read it over to the end. I have therefore thought good (by way of prevention) in the beginning to let thee understand, that howsoever there bee difference in opinion among the Godly learned, yet they all for ought I know agree in this, namely, that the Lords-day had his beginning in the time of the Apostles, and being of so great antiquity, so generally received, and so profitable to the Church of Christ, that it ought to be observed of thee according to the practice of good Christians from time to time, and the godly lawes of our most Christian governour living at this present. I charge thee therefore as thou wilt answer it before Gods judgement seat, that thou dost not take occasion hence to spend the Lords-day more licentiously; and so to dishonour God the more, when thou hast more cause to honour and praise his holy name. If thou dost, know assuredly that the Son hath not yet made thee free, for none dare wilfully abuse our liberty purchased by Christ, unlesse themselves doe still continue the very bond slaves of sinne and *Sathan*,

*Answer.*

Your admiration is worthy commendation, for it is the part of every honest man to preserve the pra-

practise of piety, and especially in this point of the *Sabbath*, in the which God so often in Scripture involueth the summe of all Religion, and indeed it is Gods and the Churches ancient Land-marke, which being removed, opens a gappe to all licentiousnes, and that being once let in, which is so much thirsted after by the ignorant and common people, then farewell all Religion.

For as Doctor *Denison* notes upon the 13. *Neh.* 2. That where the *Sabbath* is not sanctified, there is neither sound Religion nor a Christian conversation to bee expected, as hee is quoted by *Edward Chetwin D. D.* and *Deane* of *Bristow* in his second Edition of the straight gate and narrow way to life, *Pag.* 90. Who himselfe saith in the same page, that the prophaning the holy *Sabbath* of God (for so hee termes it) is contrary to Gods morall precept still in power. And therefore if you have Faith I wish you would have taken *Saint Paul's* advice, and have had it to your selfe in this point. For how you will preserve the duties of the *Sabbath*, \* and yet with the same breath cry downe the authority of the *Sabbath*, and how you will maintaine solemn worship without solemn time ( which God ever allotted to that end ) I see not; nor you know not.

\* Read Master *Richard Bissels* 13. chap. against Master *Breere-woods* like protestation.

And therefore what you weakely endeavour to build up with one hand, you powerfully pull downe with the other, for an error in Doctrine (especially tending to libertinisme) is likelier to take place among men ( where alwayes the greater part is the worse ) then a bare perswasion tending to restriction. It is as if a man should let slip a Grayhound at an Hare, and then command him to ly downe at his foote.

And therefore you might have done well, like a  
C 4 good

good Physitian first to have applied that receipt (how that a little leaven leaveneth the whole lump) upon your selfe before you had prescribed it unto others, But to prevent the spreading of this poisonous leaven, I am desirous to give you a timely opposition by contending for the truth.

Broad.

CHAP. I.

1. What day God sanctified in the beginning.

Gen. 2. Exod. 31.



God having finished the creation in sixe dayes rested on the seaventh day and was refreshed, whereupon hee blessed the seaventh day and sanctified it. The day which God sanctified in the beginning was the seaventh and no other, even as the day wherein hee commanded the *Israelites* to kill the passeover was the fourteenth day and no other of the first month, the one is as expressely set downe as the other, and the reasons wherefore God sanctified the seaventh day, and commanded the *Israelites* to kill the passeover on the fourteenth day of the first month are alike unchangeable: For as it cannot bee that the Angell should passe over the *Israelites* houses on any other day of the fourteenth, so neither can it bee that God should rest on any other day.

The reason of the Sabbath institution vanished as a shadow with the shadow.

Answer.

## Answer.

It is no doubt but the seaventh day was the day that God onely rested on, and sanctified to a different use from the rest of the dayes; for having employed these in creating things necessary for mans corporall good, hee designes him this day for his spirituall benefit, and his owne speciall glory, (whereas it is alleadged by some. Bishop *White* pag. 42. Doctor *Heylyn* pag. 16. That God imposed no other Law on *Adam* then that of the forbidden fruit of the tree of knowledge. To this I answer:

1. That there was another Law imposed upon him even in innocency as appeares *Gen. 2. 24.* to wit, the Law of having but one wife and loving her.

2. That this Law of the *Sabbath* was a Law not of the nature of the other where on his estate depended, but a Law of indulgence, whereto hee both should and would readily have consented (because of the blessing and benefit which should have redounded to him thereby) had hee continued in innocency and not lost himselfe and it before.)

And questionlesse there was no other reason why hee, that could have made all the World in a moment, should yet contrive and spin out the worke of creation into sixe dayes space, but onely to this end, that hee might give an example to mankind (which was then in *Adam*) for ever to set a part the seaventh day to his more speciall and solemne worship. And the reason (of Gods resting from the creation) why it is annexed as a reason of the commandement is, because at that time there was no better thing, nor greater commodity, no nor any greater worke for God to rest from, or thing wherein God was more  
scene.

scene then in the creation. And therefore was the *Sabbath* appointed on that day (having the honour to conclude the creation) in memory of Gods goodnes to man; and upon occasion of his refreshment therein, till a greater good should befall him, and a worke wherein God should bee more glorified, and then that reason to bee subordinated not annulled (because the creation still remaineth as a lesse good even unto us under the Gospell) but as the Law is to the Gospell, or the old Testament to the new, or as the Prophets were to the Apostles and Ministers; not in the sense as the ceremonies were to Christ, to receive an absolute expiration the one by the other; for it was of no such shadowish nature; and yet not so unchangeable, but that it is as well subject to subordination upon occasion, as the Jewes deliverance out of *Egypt* was to their after deliverance out of *Babylon*; For man was more happy, and God (as I may say) more refreshed in ceasing from the worke of our redemption then of our creation. And therefore is *Anno Mundi* worthily changed into *Anno Domini*; And the name of the *Sabbath* into the Lords-day; For *denominatio omnis fit a majori*. And for this cause although in relation to our redemption wee celebrate the first day of the weeke for order, yet it is the creation that makes this first day to bee the seaventh in number, and good reason. For seeing God in the creation divided time into the revolution of seaven, how can or dare any that knowes the creation breake the order of time by God established, and thinke of another division as of. 6. or 8. &c. seeing from the beginning it was not so, especially seeing it was purposely done of God for the *Sabbaths* sake, who els could have finished the creation in the twinkling of an eye (which solemne contrivement sure was not to create

create a Jewish abrogative type) and therefore is accordingly observed under the Gospel; onely *matrimonial* is *indivisible* as you *ought to*

But to come to that which you would inferre, which is, that onely the last day of the seven is to be kept *Sabbath*: I answer:

First, that in respect of the point of time, I thinke I need not bee large to prove the variation of it: For I thinke it will be granted upon this one instance: 10. Jos. 13. how that the *Sabbath* was not alwayes observed answerable to the first institution in respect of the point of time; for that by the Suns standing still the weeke was lengthened beyond its due proportion.

Doctor Heylin pag. 48. alleadgeth, that a man travailing the World Westward may lose a whole day; now what shall that man doe at his returne, saith hee, if to sanctify one day in seven bee morall.

I answer first, Let him tell mee what a Jew should have done in that case when the *Sabbath* was confessedly obligatory; and so should that man doe now.

Secondly I answer, that though things that are morall by nature, because they bind alwayes, and in all places alike, are ever the same: Yet things that are morall onely by Discipline admit variety through exigency of time and occasion.

Thus it was lawfull for *Adams* immediate posterity to conjugate with their consanguinity, which now (the exigency of those times being over) is utterly unlawfull by disciplinary morality: (Nay nature her selfe being disciplined from the alteration of time and variety of choyce, now abhorres it as utterly indecent) so the man that having in his lawfull calling of merchandizing lost a day, and had during his travell in his particuler practise rent from  
the

the Church (in her computation of time) without a schisme; being lawfully necessitated therunto by the course of nature, may as lawfully at his returne reduce himselfe againe unto the conformity and practise of the Church to avoid a wilfull rent and disorder; like as they that were in a journey were to keepe the Paschever on a different time by themselves from the Church of the Jewes; but at their returne they were to returne to the Churches observation.

Secondly, but in regard of the order which I thinke you labour to maintaine, to wit, that the Sabbath ought to bee the last, and not the first day of the weeke, or else not to bee at all. To that I answer, that some reasons and circumstances even in the morall Law are occasionall and so changeable, and yet the substance of the commandement is perpetuall

\* And as one well observes, Diverse positive lawes which are morall & perpetuall and bind all men in their generations, though they bee firme and immutable in themselves and in their obligation, yet because the duties of obedience which they impose upon men and the men upon whom the duties are imposed are in their state and condition mutable and changeable, and the changes and alterations of things commanded in times places and other relations and respects doe not at all change the Law, nor prove it ceremoniall and changeable. As for instance, the Law of beleiving in Christ is firme and unchangeable from the first promise that was made of him, and yet the duty which hee requires is changeable, and is changed now under the Gospell from that it was under the Law in circumstance, for they were to beleieve in Christ to come, but we as come; for the changing of the day now since Christ does not make void, but establish the Law of the Sabbath.

appoin-

appointed for commemoration, was therefore changeable: whensoever he should rest from a greater worke, that better deserved commemoration then that; And yet the substance of the commandement remaineth unalterable, which substance or unalterable part of the commandement consisteth in the number, as seaven is opposed to all other numbers, and not in the order.

But may some say, those allegations out of the first and fift commandements hold not paralel with this reason of the fourth commandement; because they were onely given in the time of the Iewes, but this was from the beginning.

Obj.

I answer both the one and the other was given for the Churches sake, and therefore alterable according to Gods good pleasure and the state of the Church.

Answ.

But you will further object: When doe you find anything altered, that was as this is from the beginning?

I answer, I find the curse which was annexed to the fall of man to bee taken away and brought under by the death and resurrection of Christ: And well then may the reason of the then *Sabbath* bee altered by it, when the curse is annulled, it being the Churches type or ceremony; and that thing changed wherein the ceremony consisted, to wit, the order from last to first according to the different state of the Church. Like as it may bee supposed of the Iewes when they came to bee a sedentary Church, they altered their gesture from standing to sitting, but still retained the Passeeover; So wee still retain the substance of the fourth commandement, though wee have altered the ceremony, which was grounded upon Gods example; And now God having given us another example of another rest upon another day, wee imitate his

his example, and still keepe his commandement, by observing the number but altering the order. For indeed as by Gods ordination and disposition, the Law and *Sabbath* goe together, so they fare alike; for the Law was to continue in the nature of a covenant till Christ came, and so the *Sabbath* on the last day, who by fulfilling the righteousness of the one, did inherite the rest of the other, being annexed thereunto and entailed thereupon (whereof man failed by his fall) and thereupon changed the natures of both, subordinating the Law to the Gospell; making it, instead of a cause procuring life, to bee a rule, and an effect of life and grace received; and so the last day *Sabbath* to the first, changing rest by workes, into working by rest; A happy change (if wee make not our selves unhappy by allowing a rest to the Law but none to the Gospell) for whereas before wee held by a tenure of feare, our happines being all in the future, for wee were, all our life long, to doe this, and then to live, now wee hold by the tenure of faith, and our happines is in present, for saith the Apostle *Hebr. 4. 3. wee which have beleevd doe enter into rest*; according to *Iohn. 17. 3. This is life eternall to know thee, &c.* shewing that the life of grace in a man is called eternall life, because it hath its beginning from that life which shall never cease, but increase to ever-lasting perfection.

So that the *Sabbath* is unalterable in regard of the individuall number, but not in regard of the individuall day. The number being kept, the day upon occasion might bee altered. And of the truth of this wee have good reason to perswade us, for the issue proveth it by the divine authority of the Apostles. For this fourth commandement, being no Jewish ceremony, but a commandement in the Decalogue, and equall with the Law of nature, ought for the sub-

substance of it to bee esteemed perpetuall, and especially seeing that now, in one of these senses, to wit: in the number, wee see it preserved inviolable by the example of the Apostles; and the practise of the Church ever since; and yet in respect of the order, by the selfe-same examples, altered from last to first; And, which alteration is very agreeable to the time of the Gospell, *where many that are first shall bee last, and last shall bee first.* Even as John Baptist, who being the last of the Prophets, was therefore the greatest, because nearest unto Christ: yet hee that is least in the Kingdome of Heaven (that is, in the time of the Gospell) is greater then hee: So this seaventh day, though the last in order and greatest in dignity, during the supereminency of the old creation, because of Gods example; yet now, is the number retained, and the order exchanged from the last to the first of the weeke, in honour of the new creation of the new Heaven and new Earth, which comparatively was prophesied, and promised to eate out the old, in the 65. of *Isa. 17. I will* (saith God there) *create a new Heaven and a new Earth, and the former shall not bee remembered* (that is the solemnity of it shall cease, and shall give place to the new, for els remember it wee both doe and must doe, for the memory of both may consist together, and the one confirme the other, in regard that our redemption restores us to a lawfull Dominion (once forfeited) over the whole worke of creation. And why must there bee this change? Why, because of the greater excellency of the second creation, which shall bee solemnized in stead of the first under the time of the Gospell, when Christ shall bee come, and shall have finished the worke of my Mercy, which shall bee greater then was the worke of my goodnes in the creation.

Each

Each creation must have its *Sabbath* of commemoration, for els should God magnify his lesler worke of creation before his greater worke of redemption. And therefore this is the day which wee now celebrate, which the Lord hath made for us to rejoyce in now, like as that was then.

And thus wee see it in all points now fulfilled. But you will object, that this new Heaven and new Earth is meant of the differing state of the Church under the Gospell, to that it was under the Law: *Ans.* I grant it, whereof the solemnizing of our redemption (which principally; nay I may say onely, made the change) in stead of our old and first creation (unto which wee lost all right, but that it was revived by, and therefore worthily changed into, the second) is a principall part; And therefore hath the holy Ghost expressed this change in those tearmes of old and new creation, rather then any other. And as in the 2. of *Peter* 3. 13. there, at the perfection of the Kingdome of Heaven, hee prophecies of a reall change of the old Heaven and old Earth by an absolute dissolution of them, by reason of the succession of a better condition to the people and Church of God: So here in *Isaiah*, at the inchoation of the Kingdome of Heaven (I meane the time of the Gospell) hee prophecies of a proportionable reall change (leading unto the other) of the old Heaven and old Earth, by way of mitigation, by reason of a more excellent benefit that redoundeth to the Church and children of God. For those words (according to his promise) in the aforesaid text of *Peter*, have reference to this of *Isaiah*; By the comparison of which texts it is evident, that there is as well a literall as a mysticall sense in these words, which was to bee fulfilled gradatim, in the Kingdome under the Gospell (which was the time of the adequate accom-

accomplishment of their prophecies ) as well, as in the Kingdome of Heaven hereafter, which is the time of accomplishing our prophecies, or theirs, as they are transferred over to us.

So that if you grant it requisite to sanctifie a seaventh day, or the seaventh day in respect of number, I say with you; but now to sanctifie the last day in the weeke, were to memorize our creation above our redemption; our being, above our wel-being, and to contradict promise and prophecy, example and reason; For in commemorations the lesser gives way to, and is enwrapped in the greater. Now then Christs resting, on the first day from a greater worke, then that of the creation was just cause to adjourne the great duty of commemoration, to that day which finished the greater and more beneficiall action.

But on the other hand to keepe no seaventh day, were likewise to goe against the example of the Apostles, and to blot out one of the tenne commandements, and so to make a morall Law Iewishly ceremoniall: For there is no reason why the Apostles should weekly celebrate the day of Christs resurrection, if it were not in reference to the fourth commandement; seeing that if they had meant it as a bare institution of the Church, they might have done by the day of Christs resurrection as wee doe by the day of his birth, that is, have kept it yearely.

And lastly, it were to crosse this prophecy of *Isa.* 65. 17. for what reason have wee to thinke, that God would simply have the remembrance of the creation lessened, nothing lesse; but onely respectively; no more then hee would have the *Egyptian* deliverance forgotten, because hee would have the *Babylonish* deliverance remembered, but onely comparatively. For hee would have us, that are under

the Gospell, to celebrate the worke of our redemption above the worke of our creation, and to acknowledge, the day of the consummation thereof, to bee the day which *David* speakes of, *Psalme 118.* *נא? לְעוֹדֵר*, which the Lord hath made, wherein wee will rejoyce and bee glad. In which words (as one saith) I see not how the making of the day can bee intended for the common regulation of the dayes in the creation, but it appeareth to bee some dedication to an holy use of joy and gladnes (futable to the description of a *Sabbath*, which is called a delight) for our unspeakeable deliverance.

And not as Bishop *White* would perswade pag. 191. that the day of Christs passion, was every way as blessed a day in respect of mans redemption, as the day of resurrection. For the Apostle saith, *that if (Christ bee not risen wee are yet in our sins.*

And so againe whereas hee saith; pag. 298. This great worke of humane redemption was not effected by the resurrection of Christ, but by his obedience and sacrifice on the crosse; and it was fully wrought and finished upon the passion friday, after our Saviour had said *consummatum est.* I aske, how wee had beene redeemed from, and how hee had conquered, our last enemy death, if hee had not risen. And againe, put case it were so, so was the worke of creation fully finished on the sixth day, and yet God sanctified the seaventh day, and on that day. 2. *Gen. 2.* it is said, *Hee ended his worke which hee had made,* because that day gave manifest declaration of his compleating the works of creation, and so did the day of Christs resurrection manifest the compleating of the worke of our redemption.

And this day, thus prophetically extolled by *David*, was answerably honoured by Christ himselfe, and kept by his Apostles. So that in answer to Bishop

shop *White pag. 302.* there was at least an implicate, vertuall, and interpretative command in the act of Christs resurrection: For why should not wee thinke, that Christ had a significant meaning in prolonging his resurrection to the third day, which was the first of the weeke, as well as God had, in spinning out his creation to the seaventh day, which was the last of the weeke, seeing Christ could have raised himselfe out of the grave so soone as hee was in it, like as God could have created all things in the twinkling of an eye.

So that then, seeing God by this his resting from the worke of our redemption, hath given us a new reason (in respect of eminency) of a new day, and by the example of his Apostles preserving still the number, wee in doing the like obey his good pleasure and his Law, which is not destroyed by the coming of Christ (for not one tittle of it shall passe away, till Heaven and Earth passe, which is the time of the *Sabbaths* period) but fulfilled and explained by him, according to the will of God, and his purpose, though not according to our carnall reasonings and opinions. For thus is all kept whole. The reason of the commandement hereby standing still good but not in cheife: For Gods resting from his worke is now the occasion of our *Sabbath*, not from the worke of his creation, but from the worke of his redemption, wherein hee was most remonstrated, and even redoubled in the manifestation of all his attributes to our view, and therefore worthy of a select day, which yet altereth nothing of the substance of the *Sabbath*. *Alexander tertius Pontifex Rom. affirmat, tam veteris quam novi testamenti paginam, septimam diem ad humanam quietem specialiter deputasse; id est, (Interprete suarez. de diebus festis cap. 1.) utrumque testamentum approbavit morem*  
D 2 *depu.*

*deputandi ad quietem humanam septimum quemque diem hebdomadis: quod est formaliter deputare septimum diem, licet materialiter non idem dies fuerit semper deputatus, & hoc modo verum est, septimum illum diem in lege veteri esse Sabbathum, in nova vero esse diem Dominicum.*

For as our changing of the bounds of the *Sabbath* (which in the *Iewes* time was from evening to evening, and now in our time is from morning to morning, in relation to the time of *Christs* resurrection) is no materiall change, but that still the day remains entire, even so the change of the *Iewes* seaventh day, to our seaventh day, altereth not any whit the substance of the *Sabbath* or fourth commandement.

*Obj.*

But you will say, why was the day translated, and not rather both the dayes celebrated?

*Ans.*

Because that would have crossed the good pleasure of God, who from the beginning thought it meete proportion to afford man fixe dayes for his necessary labour, and to exact one of seaven for his more solemne worship, which also is the reason, why the *Lords* day was continued in the same number, but not in the same order, so that it was not transposed to bee observed in any other number, but onely in another order in the same number; that so the will of God in that commandement might bee observed, and yet his resting from the wonderfull worke of our redemption worthily celebrated.

And therefore whereas *Bishop White* saith pag. 277. that if the fourth commandement concerning the keeping of the seaventh day bee morall and perpetuall, then it is not such in respect of the first and eight day, but of that one onely day which it specieth in the commandement. I answer. Neither of both is morall and perpetuall, as considered in the

the order, but occasionall and changeable, (as the event hath shewne) and that each of both is morall and perpetuall, as considered in their number being unchangeable to any other number, and therefore still so continueth by vertue of the morality of the Law of the *Sabbath* given to *Adam*, and re-given in the fourth commandment.

Now whereas you urge the appointed day of the Passeeover to bee unalterable, in paralel to the day of Gods rest from the creation; wee clearly see the contrary: for upon occasion the precise individuall day of the Passeeover was altered, as in the 9. of *Numb.* where hee that was uncleane, or in a journey was not to eate it till the fourteenth day of the second month, where the number is preserved entire (whereof God was ever curious) but the day is changed; even thus upon occasion is the *Sabbath* altered, the number of seaven being kept entire in this, as in the other the number of fourteene, and yet a change made, and so both the *Sabbath* and Passeeover for substance preserved, notwithstanding the circumstantiall alteration upon occasion. Yea *Hoseah*s great Passeeover was kept in the second month, upon the exigency of the times, 2 *Chro.* 30. 2, 3.

And now that you have made mention of the Passeeover, besides this foresaid lively illustration, which it affords to set forth my lining in this thing, I would commend it as a notion worthy your consideration, whether Gods ordaining the first and seaventh day of the Passeeover (as also of other feasts) to bee kept holy, might not prophesy the *Sabbath* of the new Paschall lamb: *Christ* Jesus after his being slain, as well as theirs under the type, call, the one to bee the first of the seaven as the other was the last.

Broad.

2. When in likely hood God sanctified  
the seaventh day.

Some confidently teach that Adam kept the first seaventh day, whereas it is probable that God sanctified it not till about the end thereof.

And contrary-wise to curse that day that bringeth woe Jer. 10. 24.

**V**When God sanctified the seaventh day, I meane whether as soone as it began or about the end thereof, is doubtfull; of the two the latter seemes most probable, for God blessed and sanctified the seaventh day, because therein hee had rested (not would rest) and was refreshed.

It is the manner of men to blesse that day or houre wherein some great good hath befallne them, thus God having felt, as it were, the sweetnes of rest on the seaventh day in comparison of his labour in the sixe former, and being well refreshed is hereupon moved to blesse and sanctifie it.

Answer.

You say its probable, God pronounced the Sabbath sanctified at the end thereof, when hee had rested, which for my part I assent unto, for so in the 2 Gen. 3. it appeares to bee most likely. Besides that Moses his manner of expression in that verse, compared with the like in the first chapter, doe much perswade it: for you shall find there, that when hee hath related Gods five and sixe dayes workes as finished and completed by him, then followeth the blessing upon them; so in this second chapter, hee makes the blessing to follow upon his resting as before upon his working. But what you would gather hence I doe not well perceiue, yet two things in my opinion follow very naturally.

1. That

1. That hereby God would give to *Adam* as well a president as a precept to regulate and invite his subsequent duty in the particular of the *Sabbath*. That seeing God had chosen the seventh day to finish his creation in, and to rest therefrom, and had thus made it knowne to *Adam*, with a promise of a blessing thereunto for after-time upon due observance. That therefore *Adam* and his posterity should bee moved thereby, to dedicate the seventh day from the sublunary employments of the other sixe to bee a perpetuall *Sabbath* unto the Lord; not by a bare rest (for what honour hath God by that) but by a sanctified rest.

2. That it was not meant that *Adam* should keepe the seventh day *Sabbath* which God rested on, for though it was Gods seventh day, yet it was *Adams* second day, which is another reason to prove your probability, for it is likely that God himselfe did first rest the seventh day, that so hee might by his example (being revealed to that end) give mankind a patterne for ever after to doe the like, which is very apparant, and more confirmed by the Law concerning the *Sabbath*, as it was afterwards renewed upon mount *Sinai* to the *Israelites*, where wee are commanded after sixe dayes labour to dedicate a seventh to holines; &c. to that end to rest from our worke on the seventh day, as God did from his; that so by following his example wee might the better obey his commandement; not that wee were to rest the selfe-same day that hee did, but onely in similitude and imitation, that is. to employ sixe dayes in our necessary labour and the seventh to rest according to his example, that so wee might sanctifie it according to his commandement. \* Which Argument \* Which *Adam* had doth much disprove that over-strict tying the *Sabbath* to the precise seventh day after the creation, not done, if hee had kept Gods seventh day *Sabbath*.  
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and proves the naturall day to bee onely morall and perpetuall, or the proportion of time which the Lord exemplifieth there, which is the seaventh day for number not that seaventh day for time.

Obj.

But you will say, did not Gods example as well oblige the order as the number, as well the last as the seaventh day?

Ans<sup>r</sup>.

Yes, during the supereminency of the worke of creation, but when a more excellent worke was finished, the worke of our redemption, from which it also pleased him exemplarily to rest, not on the last but on the first day of the weeke, and as exemplarily by his Apostles ever after to preserve the number and proportion of time according to the commandement, the substance of the reason which constitutes the commandement still remaining entire (to wit Gods resting from, or accomplishing his worke) onely the *terminus a quo* varieth the case in respect of order.

For the transcendency of the latter displaceth the former, as the presence of the King doth the Major of a Towne.

I say, at this time did the order vanish, and the day of Gods creation give place to the day of Gods redemption as the more worthy worke; And if God may bee said, in any manner of speech, to be refreshed in his resting from the powerfull worke of creation, much more from the painfull worke of redemption.

Broad.

3. When God first commanded man to sanctifie the seaventh day.

If the word (sanctified) Gen. 23, importeth  
**I**T is not said in Scripture that God presently commanded *Adam* to sanctifie the seaventh day, and  
 it

it is one thing for God to sanctifie a day and another thing to command men to sanctifie it.

Indeed it is probable that this example of God, in working sixe dayes and resting the seaventh, *Adam* and his posterity should alwayes have followed had they continued in the state of innocency; But when *Adam* had now eaten of the forbidden fruite God thrust him out of *Paradice*, cursed the Earth for his sake, and set him to get his living in the sweat of his face.

teth commanded *Adam* to sanctifie it, why shall not the word (blessed) import also commanded *Adam* to blesse it.

### Answer.

You say, it is not said in Scripture that God presently commanded *Adam* to sanctifie the seaventh day, and that it is one thing for God to sanctifie a day, and another thing for him to command man to sanctifie it: To which I answer. That God here at the institution of the *Sabbath* did, as Christ by his Apostles did at the institution of the Lords-day, that is, by a declaratory example appoint it as a duty unto the Church for ever after, teaching them to set aside the seaventh day (which was then the last, and is now the first day in the weeke) from all secular commerce and imployment wholly to trade with God in giving and receiving spirituall commodities. Nor is there any difference in this case, betweene Gods sanctifying it and his commanding it to bee sanctified by man. For besides that, to sanctifie, ever signified to set apart to an holy use, wee see it to bee the very voyce of the Scripture, how that the *Sabbath* was made for man; that is, for his good and benefit. For man was to learne from it, that all his happines consisted not in his owne labour but also in Gods blessing; so that, though hee laboured sixe dayes together, yet the seaventh day well observed, might doe him more avail:

availe then all his fixe dayes labour; And therefore, by Gods blessing that day, is implied a reciprocall respect both of our blessing him, and his blessing us; and by his sanctifying is intended, his setting apart that day, for a more speciall communion betweene him and us, by his more speciall blessing of us, and our more solemne worshipping of him: For surely you will not say hee sanctified it, and blessed it, that wee should superstitiously thinke any inherent holines or blessednes to bee in the very day it selfe; And if not, what followes then? but that it must needs bee meant, that wee should ever after use the seaventh day to a blessed and holy end, and expect a blessing from God thereon in so doing; for els to what use was it that God did thus reveale himselfe, and his resting, and not rather conceale it, if hee had meant it onely for a bare narration; But it is evident by the second giving of the Law, what, and how wee meant it, at the first thus Master *Breerewood* in his second tract. pag. 9. The *Sabbath* (saith hee) is called holy, not formally, for any peculiar inherent holines it hath above other dayes, but finally, because it was ordained and consecrated to holy exercises in the service of God: which gives answer to Bishop *White* pag. 40, who saith, that the second *Gen. 2.3.* expresseth not the manner how the Lord sanctified this day, whether by imparting any speciall vertue to it above other dayes, or by dedicating the same to any religious service to bee performed by *Adam* in the state of innocency &c. You onely affirme that it is one thing for God to sanctifie a day, and another to command man to sanctifie it, but shew not the difference. But you would imply, as if the sensible refreshment of that day (in a grosse sense) were the cause that made God, fall so farre in love with it, where as both you and every man knowes that there

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are no passions of wearisomnes and refreshment in God, that they should bee meant by his resting; but that it is spoken *ad caput vulg* for our better understanding.

1. To exemplarize unto us how that spirituall and heavenly employments should bee a refreshing untous in comparison of earthly employments; and so farre wee were capable of wearisomnes, even in innocency, at to have found other manner of refreshment in divine and spirituall things then in worldly affaires.

2. To signifie the sensible refreshment and happy alteration, that wee should have had in our heavenly rest, from the state and condition that wee were in here on Earth.

But perchance you are of opinion with some, that thinke *Adam* should not have beene translated, but have lived immortally upon Earth had hee not falne: But to this I answer, that by the curse which was annexed to the tree of knowledge, wee may know a *contrario*, what manner of blessing was promised and intended by the tree of life, now the curse involved both the first and second death, here and in hell, so &c.\* And they indeed that are of this opinion must prove the *Sabbath* not to signifie our rest in heaven, nor to bee given in innocency.

\* For a further argument I wish them to consider and compare *Rom. 3. 23.* with *Rom. 5. 2.*

As for your criticisme in the Margin it is not worth the weighing: The substance of Gods institution in those words being thus much: Hee blessed the seaventh day, that is (saith Master *Richard Bisfield*) hee appointed it to bee a fountaine of blessing to the observers of that day, and sanctified it, that is, commanded it to bee set apart by men from common busineses, and applied to holy uses.

Thus *Calvin* on the place, this blessing (saith hee) was

*Pag. 202.*

*Calvin.*

was nothing els but a solemne consecration, whereby God claimes to himselfe the studie and employments of men, on the seaventh day.

*Hilderham.*

Thus Master *Hilderham* in his lectures upon the 51. *Psalm* pag. 704. saith, it is worth the observing that our Saviour saith *Marke* 2. 27. *That the Sabbath was at first made for Man, for the great benefite and behoofe of Man.* Man could not (no not *Adam* in innocency) have beene without it but with great danger and losse unto him. So that the holy Ghost saith, that twice of the *Sabbath Gen.* 2. 3. and *Exod.* 20. 11. that hee never said of any other day. That the Lord blessed that day, that is, appointed it to bee a meane of a greater blessing to man (if hee keepe it as God hath commanded him to doe) then any other day, or any of the ordinary workes of any other day can possibly bee.

*Marin.*

So *Marin* on *Gen.* 2. Hee blessed it, that is, hee consecrated it to his blessing to bee kept of men, and sanctified it, that is, not as if hee stamped holines upon it (as you would imply) but because hee appointed it to his sanctification and praise, and to the holy conversation of men.

In short, Hee blessed the seaventh day and hallowed it, that is, hee dignified it with this priviledge above the fixe dayes, that it should bee exempted from their prophane and civill actions and negotiations, and dedicated to holy and sacred employments.

And now whereas you say that *Adam* should have observed Gods example in innocency had hee stood; I thinke so too. Wherein you mightily contradict your selfe; for why should *Adam* imitate that, which even now you would have to bee onely an action in God, but of no exemplary use to man. But why should the *Sabbath* bee usefull to *Adam* in innocency (who was so perfect) and not much more use-

usefull to *Adam* in innocency (who was so perfect) and not much more usefull to the Church of God after? I would faine know. But you goe on and say, that *Adam* was thrust out *Paradise*, what then? God had his Church still which was principally respected by God in the giving of the *Sabbath*. \* As it is said in the 4. *Hebr.* 9. There remaineth a *Sabbatisme* to the people of God, that is to his Church, for they are they which in the Scripture sense shall rest from their labours, and therefore was the *Sabbath* still in force though perhaps not in use; although they then, and wee now ought to bee so much the more carefull to keepe it, by how much wee stand in need of the blessing of God, since the curse falls upon our selves and the whole creation.

\* As appeares, in that as soone as God had taken and selected to himselfe a noted Church of the *Israelites* out of the World, he renews his institution and command of the *Sabbath* to them.

## Broad.

Neither did hee, or his posterity sanctify any Day in a holy rest a long time after for ought that wee doe certainly find, or may probably conjecture.

1. The *Jewes* acknowledge that they doe not read of *Abrahams* keeping the *Sabbath*, and I may adde neither of any others keeping or breaking it, both before and a good while since *Abrahams* time, although wee doe read of Circumcision, Sacrifices and the breach of other Commandements together with punishments for the same.

2. Before the *Israelites* comming out of *Egypt* I find no mention of Weekes (which distinction of time the *Sabbath* causeth) as of Dayes Moneths and Yeares, whereas after their comming forth, and institution of the *Sabbath* mention is made as well of Weekes as of any other.

3. *Tertullians* judgment is that *Adam*, *Noah*, *Abraham*, &c. kept not the *Sabbath*, and of the same opi-

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nion are many others, so *Peter*: on *Gen. 2.*

1. *Cor. 10. 3.*

Consider that the word (Remember) is not used *Deut. 5.* nor else wherein the Law or the Prophets.

After that God had delivered the *Israelites* out of the *Egyptian* captivity (a figure of our deliverance from Satans bondage) as he led them through the Wildernes towards the Land of *Canaan* (a Type of the Heavenly *Paradise*) he gave them *Mannah* to to eate, so that they did eate the same Spirituall meate with us, even the Lambe *Christ Iesus*, slaine from the beginning of the World, who though he be not called the Tree of Life, yet tearmes himselfe the bread of Life that came downe from Heaven. This *Mannah* they gathered sixe Dayes; and on the seaventh Day *Moses* commanded them to rest (for this Commandement was first given by the hand of *Moses* for ought that wee do find in the Scriptures) and not long after God called it againe to their remembrance: saying, Remember the *Sabbath* Day to sanctify it.

*Answer.*

\*I could reply, that throughout the History of *Joshua*, *Judges* & *Samuel*, we find not the observation of the *Sabbath*. And touching that you say you finde no mention of Weekes before the *Israelites* coming out of *Egypt*; I could put you to answer that *Gen. 29. 27.* fulfill her Weekes: but it is truth and not victory that I seeke, and therefore I rather desire to resolve my Reader, then to pisse my opposer.

The summe of this your objection is, that, nor *Adam*, nor his posterity, for any thing we can find, sanctified the *Sabbath* day, till it was given the *Israelites* by the hand of *Moses*\*

To, which I answer, that whether the *Sabbath* was observed, or not observed, yet notwithstanding it was of force. For 1. I aske, whether you thinke, those words of Gods sanctifying the *Sabbath* in Innocency, were but a bare narration without any use or efficacy towards man? Yes say you, they were spoken to man as considered in Innocency, and had he still remained in Innocency then had he kept the *Sabbath*. Wherto I reply that there was nothing that was instituted to *Adam* before his Fall, but it was of force after his Fall, excepting such things from which he was expressly debarred by manifest voyce of Scripture

ture (by the curse and fiery sword) whereof the *Sabbath* is none.

Again I say if this Institution were proper only to the state of Innocency, how comes it to be renewed unto the *Israelites*? and that upon the primitive reason. Which indeed shewes it to be a thing given unto his Church for speciall use, and to be coequall with the Law of Nature: for wee see that so soone as God had chosen out of the world a remarkeable and established Church, to which he renewed the Law of Nature; he also, as coincident therewith, reneweth the Law of the *Sabbath*; including and determining, in this positive Commandement of the *Sabbath*, the Law of Nature: like as other Commandements in the Law directly forbid the actions of sinnes, inclusively the habits. 2. *Ex concessis*. Putting the case the *Sabbath* never was kept by the *Patriarchs*, I answer to it two things.

First that neither did they keepe for the most part the Law of Marriage, for generally they lived in *Polygamy*, and yet was that Law of force even in their times, for one man to marry but one Woman. And therefore when the *Pharises* alledged *Moses* his Law of Divorcement for the priviledging them to put away their Wives (which might better authorize their practice therein, then the *Patriarchs* omission can justify our neglect of the *Sabbath*) but how did Christ answer them? saith he, how was it from the beginning? as who say, tell not mee of *Moses* his Law, which you plead only to maintaine your licentiousnes, and which was only a concessary Law granted for the hardness of your hearts; but looke beyond *Moses* at God, what he did in the state of Innocency, for that must be the rule of your practice. So say I, looke not at the errours of the *Patriarchs*, to do what they did, when yee have Gods example to the contrary.

Secondly

Secondly that to draw an argument, *de facto*, from mans not keeping the *Sabbath*, against the right and institution of the *Sabbath* is improper: \* Especially if wee consider man false, whereby the very Law of nature suffered, but doubtlesse the *Sabbath* being grounded upon the covenant of works, and having by the fall lost its vertue, being thereby made void, its Law was blotted out and quite rased, by the special hand and permission of God, and noe wonder, seeing that even in innocency, nay and after his Fall too, during his abode in *Paradise* he remembered not to eat of the Tree of Life, whereby he should have lived for ever, *Gen: 3. 22.* by a like secret but just worke of God, (the cause wee shall further see anon) being no Law of Nature, but a necessary improvement and determination of the Law of Nature in that particuler, for the better accomodating Man for the publicke and more solemne service and worship of his Creatour, (and therefore was renewed when Gods Church came to be publicke and nationall:) \* as M. Breerwood

*\*Damasceen: de fide Orthod. lib. 4. cap. 24.* implies from his observation upon the word *Remember* annexed: either (saith he) it is because it is not merely morall, and a Law of Nature as the others are, and therefore being not so effectually imprinted by Nature in the heart of man, needed a speciall admonition for the observance, least it should slip out of mind &c. as it seemeth it had done of a long time before, and therefore was renewed with a *Memento*, as who say, doe thou remember to keepe holy the seventh Day, which thy Fore-fathers have so long forgotten. Indeed it is evident that it was lost, and Adam despoiled of it by his Fall, because it was written in *Moses* his first Tables, which were broken and defaced by a Fall, to shew the fruit of *Adams* fall; and renewed together with the rest of the Law in *Moses* his second Tables, to shew that it suffered as well as the

the rest; they in the Confidence, it in the memory at the first ordaining them, and therefore is renewed together with the rest in the second, with a *Memento* prefixed, for this *Memento* imports more than a bare *Memorandum*, even a different quality of this Law from the rest, els it was as requisite to have bene prefixed to the second as to the fourth Commandement; considering the *Israelites* were as inclinable to Idolatry as they were averse from the *Sabbath*: (see *Dent.* 31. 16. And as touching Circumcision and Sacrifices and the other Commandements, of the breach and punishment whereof, you say wee read: I answer, that they were either the very Lawes of Nature, or els Lawes given since the Fall and upon that occasion (for so was Circumcision and Sacrifices) neither of which is the *Sabbath*. Not the Law of Nature (as I have said) for that is only to sanctify some indefinite time to the service of God; as it is likely all those did in that time of nature betwene *Adam* and *Moses* (where by the way take notice of the necessities of the *Sabbath* to be in the nature of a Law, for the better performance of Gods solemn worship, and not to be left at mans liberty) nor is it a Law instituted since the Fall, for its roote groweth in *Paradise*; and therefore not of force with either in that time of little light; but lay dormant all that while, till it pleased God againe to reveale his more solemn worship to his more solemn Church: \*And not without good \**Nehem: 9.13.14.* reason too; for besides that our rest was lost by our Fall till our deliverer (typified in *Moses*) renewed it unto us the *Sabbath* was significative in its manner of exhibition, for during the time of the Covenant of workes, wee see how it was appointed in order after them, following the workes foregoing, both in the primitive institution from Gods owne example, and also in the second exhibition of it to the *Israelites*, to signify

\*Pag: 120, 121.

nify and imply our Rest only. *Sabbatism*, then to be as well the reward of workes, as cessation from workes; and now the Covenant of Grace is come, it is made to preceede the working Dayes, being celebrated now on the first Day of the Week, as before on the last; to signify that now Heaven is no longer, the reward of workes (except in an Evangelicall sense), and so wee still rest from our Labours and our Workes follow us) now who seeth not a speciall providence (like that of *Adams* not eating of the Tree of Life during his abode in *Paradise* implied, *Gen. 3. 22.*) In the *betweens* of the *Sabbath* during the interim betweene the Fall and *Moses*, which was a time when the World (as the Apostle *Paul* saith) was without the Law, that is, without the Covenant of the Law openly revealed to them, as afterwards it was to *Israel*: so in the same sense, I may say too, it was without the Gospell, that is, without the Covenant of Grace openly revealed to them, as now it is to us; because therein it had bene clouded and insignificant. Which signification Bishop *White* doth even now commend to us from the fourth Commandement; for (saith he) it is not now a Cypher, but the letter of the commandement figureth, representeth, and consequently teacheth, the leading of an holy and religious life; that wee may at last enter the Rest of Heaven *Heb. 4. 11. &c.* Again I would aske you, where you find the breach of Wedlocke found fault withall for their multiplicity of Wives, or punishment executed therefore; which being no Law of nature, but a positive Law appointed in Innocency by God, as also was the *Sabbath*, not by instinct but by revelation, therefore in those times of darknes were they alike winked at by God, for herein they sinned not against any knowne commandement, (after *Adams* transgression) but of simple ignorance. And therefore

therefore as the Apostle speaketh, Sinne was not imputed when there was no Law. Hieron by the way let mee rake in a passage of Dr. Heylin, pag. 123, hee sayth, that the *Jewes* thought the *Sabbath* to be no part of the Morall Law, because they brake it by Circumcision, as thinking Circumcision to be the older Ceremony, and therefore gave precedence to it (not because it was of *Moses* but of the Fathers) Nay (saith he) the *Jewes* so farre prized the one above the other, that by this breaking of the *Sabbath* they were persuaded verily they kept the Law. *W. J. Hieron.*

These things he observes out of that text, *John. 7. 22. Moses* (saith *Christ*) gave unto you Circumcision (not because it was of *Moses* but of the Fathers) and you on the *Sabbath* Day Circumcise a man, that the Law of *Moses* should not be broken. To this I answer. 1. That from this text it cannot be gathered that the *Jewes* thought the *Sabbath* no morall Law (no more then that they can be said to thinke *Christs* charitable act of healing the Sick man, to be no morall action because they persecuted him for it) or if they did, it was their wilfull blindness. For *Christ* makes it plaine (that howsoever Circumcision might, and ought (as a part of Gods service) bee done no doubt on the *Sabbath* Day, when it fell out to be the eighth Day according to the Law) that it was their error, to so overvaley Circumcision out of their superstitious respect of *Moses*, who they made the Author of it to them above other Lawes which are both in their Natures higher then that, and which also *Moses* gave them as well as that, as wee see in the 9 verse of that Chapter: Saith *Christ* there, Did not *Moses* give you a Law, and yet none of you keepeth the Law, by which is meant the Morall Law which commandeth Charity and Mercy, which is above Circumcision, and yet you quarrell with mee for observing this Law of *Moses* or

rather of Gods; and yet for all that are your selves slaves in observing the performance of Circumcision for *Moses* his sake which is so farre inferiour. So in the 24. verse he exhorts them to consider it better; that if they might and ought to observe the ceremoniall Law, on the *Sabbath*, by doing the workes thereof, much more ought he to doe the workes of charity thereon, which are the duties of the Morall Law. 2 By the same rule he affirms the *Jewes* not to beleieve the Weekly *Sabbath* to be a part of the Morall Law; he may affirme them not to beleieve the *Sabbaths* of Yeates to bee any commandement of God at all, for a man may say of them in that case, as he saith in this, that surely had they beleev'd them to be the Commandements of God, that could not be affirmed of them which hee saith *Page*: 143. to wit, that they were long neglected, and almost forgotten if observed at all. 3. Neither did they prize Circumcision, as the ancients Ceremony, because it was of the Fathers by any thing that can be gathered from that text, for it meanes no such thing but the quite contrary. For *Christ* brings these words (not because it was of *Moses* but of the Fathers) in the way of Parenthesis in the 22 verse, to shew them their error in setting so high a price upon Circumcision for *Moses* his sake; seeing *Moses* was not the first founder of it, but received it by derivation from the Fathers. So that the *Jewes* blidd conceit of Circumcision in comparison of the *Sabbath* (were it so as *Dr. Heylin* allcadgeth) detracts no more from the morality of the *Sabbath*, being a meere misprision, then it did from *Christ*s act of Charity from being a morall action, which may serve as a caution, not to make the *Jewes* superstitious practises and blind conceits a rule and argument to regulate our doctrine and manners by, in this particular of the *Sabbath*; which is too much leaned

leaned upon by some, Dr. Heylin for one, who in the beginning of his booke layeth downe this Maxime, that wee can have no better Schoolemaster in the things of God, then the continuall and most constant practice of those famous men that have gone before. Amongst which famous men hee brings in the *Jewes*, in their ignorant and superstitious practices, to overthrow Gods cleare precepts, and either shut out the light of the word, to wrest it to his owne and other misguidance, as he doth the text aforesaid; which may yet bee further seene in the third mistake which hee makes in the interpretation of those words of *Christ* in the 23 verse (because I have made a man every whit whole on the *Sabbath* Day) which pag: 121. he makes to be spoken by *Christ*, in his owne defence, in reference to the healing circumstances that accompanied their worke of Circumcision, that if they might breake the *Sabbath*, in healing the party hurt by Circumcision, so might he: whereas it is spoken by *Christ* in opposition to the greivous and hurtfull nature of their action; for having formerly magnified his worke above theirs from the cause, in that his worke was an act of obedience to the Morall Law; and theirs but to the Ceremoniall, here he magnifieth it also from the effect, in that his was an action of Mercy restoring to perfect health, and easing of greivous paine a man that was wofully bedrid; and theirs an action of bloud procuring torment: (For where in all the Scripture do you find the healing part of Circumcision) I meane carnally (meant or spoken of) I will conclude, in advice to such Expositors, both as touching their opinion of the *Sabbath* and expounding Scripture, as *Christ* did to the *Jewes* concerning this matter, in the 24 verse, *Judge not according to appearance but Judge righteous Iudgement*. Now whereas, you say that this Commandement of the *Sabbath* was first given to

the *Israelites*, when they were delivered out of *Egypt* by the hand of *Moses*, intimating hereby as if it should be a *Jewish* Type and Ceremony, and as if it should have reference to *Christ* after the manner of their other abrogative Ceremonies. To this I answer. That all the rest of the Morall Law was given them upon their deliverance as well as the *Sabbath*. And I doe thinke indeed, that God did purposely take that occasion, the better to signifie their spirituall deliverance by the concurrence of those things, both by bringing them out of their *Egyptian* darkenes, and at the same time making the Sun-shine of his Law (which had been so eclipsed ever since the fall) afresh to rise upon them.

But that the Law of the *Sabbath* received then a new Institution is no way probable, but only a renewed one, as did the rest of the Morall Law into which it is incorporated, and with which it was a shadower in the breach that *Adam* made, \*And as may also appear by the tenour of the Commandement it self, which for substance is nothing else but the first institution largely repeated, only being better explained to the understandings, and suted to the condition of those people.

Nor againe is the *Sabbath* a *Jewish* Type, as appears from the difference of their significations, for the Typs of the *Iewes* primarily and principally had relation to the State of the Church on Earth under the time of the Gospell, \*and secondarily or remotely to its State in Heaven; but now the *Sabbath* had an immediate and proper respect to Heaven, being Gods rest, as appears both in the manner of Gods exhibiting it in the wildernes, as you may see in due place, and in the 4. *Heb*.

\*Their Types were promises which have their impletion with us, being shadowes of good things to come in the dayes of the Gospell.

Obi.

But if it be objected that *Canaan* is a *Jewish* Type, and that *Canaan* and the *Sabbath* signify both of them.

them one and the same rest in that 4. Heb.

*Ans.* I answer, They do signifie the same rest but in different respects, for *Canaan* properly there signifieth the Rest which wee here enjoyed on Earth through the Gospell, and improperly or analogically the Rest of Heaven, relating only thereto, as True to perfect, as *Beatitudo via* to *Beatitudo patrie*; but the *Sabbath* properly signifieth the rest that God rested in Heaven from his worldly workes, and which now by beleaving wee shall rest with him there, and improperly signifies the Gospell-rest here on Earth, relating only to it as Perfect relates to True as *Beatitudo Patrie* relates to *Beatitudo via*, by vertue of our exchanged condition; for what the Law could not give, that is, any present Rest but all in future, that Faith as a Gospell-priviledge procures us. So that wee which doe beleave doe enter into Rest, even this Heavenly Rest inchoatively. The summe of the Apostles meaning there being thus much, that *Israel* (according to the letter) not knowing the way of the Lord, chap. 3. ver. 10. but cleaving to the Law (which was the ministration of death, graven in stones, that is a weake and dead letter, 2. Cor. 3. 7. and the ministration of condemnation ver: 9.) forsaking the way of faith, and the Gospell (which is the ministration of the spirit of Power, 2. Cor. 3. 8. and of righteousness ver: 9.) they therefore lost through unbeliefe, both the spirituall Rest on Earth, typified by the temporall rest of *Canaan*, which is the rest and tranquility of the Soule entred into by faith, justifying us, and procuring us Peace with God, which should have redounded to them by the Preaching of the Gospell (see the 2 and 6 of this 4. Heb.) and also the Rest and *Sabbath* in Heaven which God himselfe rested, and signified on the seaventh Day after his worldly workes were finished, which should have ensued and followed

thereupon (see the later part of the 3. and 4. verses) whereof wee, that are Gods spirituall *Israel*, that doe beleewe, are possessed already; both vertyually, in our high Priest *Christ Iesus* vers. 14. and personally in our selves, by being partakers of this Gospel-rest through faith on Earth, which essentially conduces or relates to the *Sabbath-rest* in Heaven (compare the beginning and the ending of the 3. verse.) Like as 5. *Matth.* 6. they are said for present to be *blessed that but hunger and thirst after righteousness*, and whats the reason, why, saith *Christ* *they shall bee filled*: *Christ* meanes they are entred into such an estate, as doth give them right, and will bring them to full blessednes; They are therefore for present truly blessed because they shall bee fully blessed: So here in this 4. *Hebr.* this Gospel-rest and *Sabbath-rest* are interwoven, being continuous and of the same nature, relating one to another as true and perfect doe. So that, I say, the Apostle meanes, that God sware, that for their unbeleefes sake, *they should not tast nor partake, neither his rest on Earth in the Land of Canaan flowing with milke and hony, and where with reioycing hearts, they should liberally have eaten the good things of the Land; (id est) the rest of the Gospell, making their soules flow with the milke and hony of peace of conscience and joy in the holy Ghost, and wherein are bid to come, and eate that which is good, and to drinke the wine on the lees, and to fill themselves with marrow and fat things the spirituall Israel of God: Neither that rest, by which God himselfe rested from his works of creation verse 4. and which they also should have rested with him in Heaven, when all things were or should bee finished by consummation, verse 3. as once they were by perfection.*

By their unbeleefe they made themselves incapable

pable both of the rest of Christ here, who should have led their soules into a land of uprightness, flowing with the milke and hony of righteousness, peace and joy in the holy Ghost, and of the rest of God hereafter, that everlasting rest and Sabbath, which they should have held with him in Heaven, resting from their workes, as hee did from his. They should partake neither the one nor the other, neither Christs rest nor Gods, indeed no rest at all, neither temporall spirituall nor eternall, neither *Canaans* rest, nor the Gospels rest, nor the *Sabbaths* rest; For verse 3. God sware in his wrath, that they should not enter into his rest, no not although the workes were finished from the foundation of the World, neither beginning nor end, lesse nor more, first nor last of his rest should they tast or partake of by the workes of the Law, refusing the righteousness of God by faith; For hee enlarged his enraged malediction from one part to the whole rest. And thus much *Mayer* expresseth in short, in his exposition of the 12. and 13. verses of this 4. *Hebr.* saying, that those words cohere with the former thus, Let us take heed that wee perish not for want of beleaving the word, being deprived of inward rest and peace here, and shut out from the eternall rest hereafter, For the word of God is full of life, &c.

And here note by the way from those words (although the workes were finished from the foundation of the World in the third verse) how the *Sabbath* keeps and is expressed in its supereminency (which it had before, in its preferment to a place among the 10. commandements, and precedency of rest in the wilderness) for what doe they signifie, but that they should not partake of his last and greatest rest hereafter with himselfe in heaven, no more then of his lesse and present rest of *Canaan* and the Gospel.

Like-

Like-wise also it appears, that bee no Jewish types from the different relations they had to Christ: For the Jewish types did relate to him properly as the shadow to the body being created for his sake, but the Sabbath (as the Law) accidentally to bee fulfilled and accomplished by him, because they had mistaketh by us. And in this doth the supereminency of the Sabbath appeare, in that Christ for himselfe as well as for us is a sharer in this types signification; For in respect of this rest, is hee said to sit now at Gods right hand, by which gesture signifying rest, is intimated, as well his resting from the labours and paines hee underwent here, as any other thing, for whereas hee had the evill and wee the good of other types, of this hee tasteth the sweet as well as wee. And therefore hee saith to his Disciples. *If ye loved me, ye would rejoyce because I goe to my Father.* Indeed Christ onely inherited the last day Sabbath, according to the first covenant, and hath left the first day Sabbath for us to inherite by the second covenant.

Obi.

But you will say, surely there cannot chuse but bee somewhat in it, that the Sabbath was instituted by Moses upon the occasion of *Manna*, as it appears in the 16. of *Exod.* before God gave the morall Law on mount *Sinai*.

Ans.

I acknowledge, though the Sabbath bee of a transcendent nature to the other types, yet as all other things so also the Sabbath hath reference to Christ, in regard of the state of the Church since the fall: For as now the whole morall Law is fulfilled by Christ for us, and therefore was given upon their deliverance out of their *Egyptian* bondage: so also is the Sabbath, in its celestiall signification, made good to us now by a new accomplishment, to wit, onely by Christ: Hee it is now that doth onely make

us righteous in the sight of God, and hee also it is that now alone makeeth us partakers of the rest of God; For as they were to enjoy and feed upon *Mannah* in Heaven with rest; so they were to have this rest by *Mannah* (i.e. *Christ*).

And therefore I confesse that there is very much matter in it; that thus the *Sabbath* doth precede the giving of the Law \* (like as there was in Gods giving the promise to *Abraham* before circumcision *Rom. 4. 11.* \*) and doth also follow so immediately the gathering of *Mannah* (and that a double portion of *Mannah*) for hereby is signified, how that now our heavenly rest is not procured by our owne righteousnesses of the Law (though once it was annexed to it) but that hee onely, who by faith doth gather, and lay up a large proportion of *Christ*, shall certainly have this *Sabbatism* of everlasting rest in Heaven succeed unto him, *See Rom. 5. 17.* (and for the very selfe same cause it is, that now our *Sabbath* is celebrated after the day of *Christ*s resurrection) See also Doctor *Taylor* in his *Christ* revealed pag. 268, where hee saith, that *Mannah* fell on the evening of the *Sabbath* in a double quantity, signifying the double diligence that wee must use to get *Christ* while wee are in this life, which is as the even of our eternall *Sabbath*. And that upon condition of our diligence and care here below, wee shall have supply enough of all grace without labour and gathering, when *Christ* shall bee all in all to all *Israel* gathered unto him.

So that, I say, the duty of the *Sabbath* followed as a Law, together with the Law, for us alwayes to observe, and that the signification of it went before, to signify that our claime to this heavenly *Sabbatism* is now onely by *Christ*.

And thus you may see, how you have laid your  
foun-

\* There was almost nothing that befell the *Israelites* in the time of their being in the wilderness, but it was typically.

\* And indeed they should have made that use of this order of the *Sabbath*, being instituted upon *Mannah*, before the giving of the Law: That the law which was to follow did not frustrate the promise of salvation, and life, which long before was made in *Christ*, *Gal. 3. 17.* 18. and therefore followed as conducing to it which went before, but that the same rest or eternall *Sabbatism*, which should have bene by the Law is now to bee had by *Christ*.

foundation upon a false ground or principle, by mistaking the *Sabbath* signification, and in what manner it refresheth to Christ.

And thus by consequence your whole building falleth to the ground, although it bee granted that the *Sabbath* is both typical, and (*rebus sic stantibus*) hath relation to Christ also.

### Broad.

### What God requireth on the Sabbath.

Hee required another of the Priests namely to offer two Lambs, Num. 28. but this I will not stand upon.

**T**he duties which God required of the people of Israel, on the Sabbath were two especially.

### (1.)

By servile the Scripture meaneth all worke except that is bestowed about things to eat, Lev. 23. 7. 8. compared with Exod. 12. 16.

Consider that the Sabbath was ordained for a memoriall of Gods resting whereas the holy-dayes were instituted upon other occasions.

To rest from worke, that is, to forbear the doing of every thing which is commonly so called and accounted, as the killing of beastes, kindling of fires, going to plow, travailing &c. on the first and last dayes of the feast of Paschever, and some other holy-dayes onely servile worke is prohibited Levit. 23. 7. 8. 21. &c. Num. 28. 18. 25. so that they might provide things to eat, Exod. 12. 16. No manner of worke must bee done in them, save that which every one must eat, that onely may bee done of you. But now on the Sabbath-day they might not doe so much: For God never (that I find) mentioning the word servile, both in the commandement and other places saith in it, *Thou shalt not doe any worke.*

Exod. 16. 23.

They might not bake nor seeth their *Mannah*, though on the other Holy-dayes they might both gather and dresse it, yet they might not so much as dresse it on the Sabbath.

They

They were forbidden to kindle a fire which when a man belike would have done, and therefore gathered stickes, hee was put to death, and bee it (as some say) though without any ground, that the manner of doing did aggravate the offence, yet sure I am that it did not make that an offence which had other wayes beene none, they might not then ordinarily picke up a few stickes.

Exod. 35. 5.

(II.)

A second speciall duty which God required of the *Sabbath* was to have an holy convocation, for it was not enough to worship God privately, they must goe to the assemblies and praise him in the congregation. To worship God privately was every dayes duty, as likewise to doe works of charity, for the Jew (as wee) was bound by the Law of nature to fulfill the nine morall commandements to the utmost of their power every day, though indeed hee might performe the duties of piety and charity in greater measure (and therefore was bound so to doe) on the *Sabbath*, as having then more opportunity, idleness being unlawfull at all times.

*Answer.*

By the first of these duties you seeme to mee to insinuate a *Dilemma*, intimating by it that either the *Sabbath* is merely Iewish, or else that in all respects both of the duty and strictnes of rest it belongeth to us as to them. Which strictnes you prove by comparing it with the other *Sabbaths*, which had onely servile worke forbidden in them. The prooffe I grant, and the thing proved. But that the *Sabbath* is therefore onely Iewish, or that wee are bound so to observe it, I deny upon these grounds.

1. Ide.

1. I deny that therefore this Sabbath is onely Iewish. 1. Because that though this strict rest was typical, yet not properly Iewish, because not of the same nature with Iewish types: For that those which were properly types in a Iewish sense, had relation to Christ and the constitution of his Church, as considered properly and primarily upon Earth in its militant being, in the time of grace during Christs regiment:

\* For though Aarons but the signification typified in this rest was of a different nature, for properly it signified the Church triumphant in Heaven it selfe; which typical difference may easily appeare, onely by comparing this Sabbath with the other Sabbaths as shall bee seen clearely. And secondly, because that this strict rest was no part of the substance of the Sabbath, but onely an occasional circumstance proper for the season of their peregrination; For so soone as Manah failed that strict rest failed, so that you never after knew them condemned for providing their necessary food on the Sabbath-day, although you find them often complained on for other breaches.

2. And although that thus I deny this strict rest to be properly Iewish, yet I deny it not to bee proper onely to the Iewes, but affirme it, both in respect of the

\* I meane here by duty of this rest, as also in respect of the precisenes (duty) sanction or positive holines, else to be proper to the Iewes, and not to us now; Because that rest is our duty as well as theirs.

\* Which was the time when the letter bare ordinance and not accidents: But now that external sway, and (comparatively) not the Spirit.

of our worship (although the thing it selfe (in this particular being a perpetuall type) remaineth in the use and signification of it, but as I say not in its temporary holines or occasional precisenes (for the Kingdom of Heaven now consists in righteousness, peace and

and joy in the holy Ghost, and not in typicall sanctiōns.

For wee must understand that the *Sabbath*, in it selfe considered without accidents was of a perpetuall typicall meaning, intending the absolute rest that should bee to the Church of God in Heaven, as is notoriously evident in the fourth of *Hebr.* by comparing the 4. verse with the 9. and 10. For which cause it may well bee conceived to bee holy, even with an externall holines, as other types were, in the minority of those typicall times, in respect of the bare rest therein commanded; which yet in that sense is no part of our sanctification (for our sanctification, in respect of this rest, properly consisteth in the signification thereof spiritualized in our hearts, and in the privative sense thereof; because our resting from worldly affaires is a necessary privative meanes to our sanctifying the *Sabbath*) Like as (in the Antitype) our rest in Heaven it selfe from Worldly works will bee then no part of our positive happines, but onely a privative helpe to our absolute glorifying God there, as it is to our better sanctifying of the *Sabbath* here.

And yet for all this (as I have said before) not to rest on that day, but to imploy our selves worldly, in inward or outward works of mind or body, in thought word or deed, will prove our sinne, \* For because hereby wee both falsifie our present duty which wee owe to the commandement, which injoyneth it us as a significant privative meanes for sanctifying the *Sabbath*, and also make void the usefull signification of the typicall sense, which consisteth in our resting from all Worldly affaires, that wee may the more fully devote our selves to things spirituall and heavenly, such as are praising God, meditating of the life and rest to come &c. for of that nature shall bee our heavenly employment, Wee know the *Israelites*

\* To prove that the Lords day is to bee observed with the like strictnes of us, as the ancient *Sabbath* was among the Jewes, a neighbour Minister brings this argument. If (saith hee) the reasons of the command of strict rest, to the Jewes, on the *Sabbath* belong as well to us as to them; Then the

command it selfe be-  
 longs as well to us as  
 to them: But therea-  
 sons (rendered in the  
 4. commandement, &  
 in the 58. of *Isa.* 13.  
 Because it is the *Sab-*  
*bath* of the Lord, and  
 because it is the Lords  
 Holy-day, and other  
 reasons also, as be-  
 cause carnall works  
 and employments are  
 impediments to the  
 soleme and spiritu-  
 all performance of  
 Gods holy worship  
 and service; and againe  
 all those duties which  
 were commanded  
 them as essentiall to a  
*Sabbath*, such as were  
 abstinence from car-  
 nall labours and plea-  
 sures, which destroy  
 the nature of a *Sab-*  
*bath*, (which is 1. to  
 rest. 2. to rest spirituall and holy rest to God) These reasons (saith hee) belong as  
 well to us as to them (if any *sabbath* or holy-day of the Lords remaineth to bee ob-  
 served of us, which there doth, *Revel.* 1. 10. Where by the way take notice it is cal-  
 led the Lords day, and not the Lords time, to answer an objection of some that  
 say wee are not bound to keepe a whole day holy-day or *Sabbath*, and therefore not  
 to rest saving in the time of publicke assemblies, besides wee find nor any time in all  
 the Scriptures set apart as holy-day to the Lord but a whole day was the space of  
 time) Therefore the commandement it selfe both in the negative part thereof, not  
 to follow labour, nor to follow pleasure, and in the affirmative part, to follow holy  
 exercises is required of us Christians, not onely by way of Analogy, but as precise  
 commands by just consequence.

*Hildersham.*

And as Master *Hildersham* observes *Leet.* 51.  
*Psalme* pag. 710. God hateth rioting on the *Sabbath*,  
 much more then hee doth working on the *Sabbath*,  
 as it is plaine by *Isaiah* 58. 13. where in one verse  
 hee

hee names and forbids twice the following of our pleasures, as the chiefe prophanation of the *Sabbath-day*. If thou turne away thy foote from the *Sabbath*, from doing thy pleasure on mine holy-day, and call the *Sabbath* a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine owne wayes, nor finding thine owne pleasure, nor speaking thine owne words &c.

But Bishop *White* pag. 257. objects against Sunday *Sabbatizers* precepts (as hee calleth them) concerning the crying downe of carnall recreations, and setting up spirituall duties to bee actually and without intermission continued the whole space of a naturall day, which saith hee can bee no branch of the Law of Christ, nor yet consentaneous thereunto, for this reason: Because the Law of Christ is sweet and easie, *Matth. 11. 30.* and his commandements are not greivous, *1 Joh. 5. 3.*

I answer, I never knew that this was to bee expounded after the flesh, but after the Spirit: By the famerule hee may cry downe all fasting, all abstaining from beloved lusts, and heavenly mindednes now under the Gospell, and quite blot out the Apostles advice, to use the things of this World as if wee used them not.

But may some say, if rest bee no part of sanctifying the *Sabbath*, how then are wee said to sanctifie it at night when wee goe to bed?

Not that your rest is any sanctification of it, no more then your spirituall labour is a breach of it, but because that in so doing, thou dost an act of mercy to thy body when thou sleepest, as well as when thou eatest at due times, & in a due measure: And indeed thou oughtest to doe it with this or some such like consideration, and not meereley sensually as an oxe or an asse, for God should have speciall glory by every thing

F

wee

Obi.

Ans.

Obi.

Ans.

\* To the same purpose speaks one that writ upon this subject, saying, men may not doe the lawfull works of their calling neither in providing meat, drinke, cloaths, or other necessities on the Lords-day, with a bare respect of naturall good, and worldly profit, because thisis doing of his owne wayes and works, and not the works of God, unto which Gods Holy-day it wholly consecrated and set a part. So no bodily sports, recreations and pleasures are to be used meereley to cherish the flesh and refresh the body, but onely such as are in very deed needfull in themselves, and used and intended by Gods people with this purpose and, to this end, that they may with more ability, alacrity, and cheerfulness doe the holy works and duties of Gods worship and service which are proper to that day.

were doe tharday; And whatsoever wee doe, without a speciall and spirituall relation to God on that day, that may properly bee called our works, and so our sin: For though things necessary bee lawfull to bee done, yet not as on the weeke day, but with much more spiritualized affections and heavenly mindedness.

2. For the precisenes of the rest which you here speak of, I also affirme that that was proper onely to the Iewes (as also to that time of their peregrination in the wilderness) and not to us, for because it was no part of the substance of the commandement or *Sabbath*, but onely an adventitious or temporary circumstance (for illustration sake) begun and ended in the wilderness.

For the Iewes being a people in their time under a typicall discipline, God chose that time and this occasion of feeding them with *Mannah* in the wilderness (which the Scripture calleth Angels food because it came so immediatly from Heaven) the more clearly to exemplifie the lively signification of the *Sabbaths* rest, which being alwayes typicall, should bee much more so in their time; For they having other *Sabbaths* commanded them with strict rest, this must bee imposed upon them with stricter rest, else they should not learne its proper meaning and difference: And for this cause did hee command it with so much strictnes at that time, even to their not gathering nor preparing *Mannah* (when as yet their other *Sabbaths* were commanded them with liberty to make ready what they should eate) the better to testify the different nature, and eminent signification of that *Sabbath* above the other; For the rest of the Iewish *Sabbaths* were not so absolute, because they were onely appointed to signify the rest which every beleever, and the whole Church hath here by Christ

on Earth, to wit, a rest but an interrupted rest, like to their rest in the Land of *Canaan*, not absolute, but interrupted and of a mixt nature, in regard of such things which are necessary to befall us in this life; whereas the weekly *Sabbath* signified the rest which the company of beleevers should have in Heaven (as it is in the fourth of *Hebr. 9*. There remaineth a rest therefore to the people of God) which is absolute and without any mixture, because that in Heaven wee shall bee at Gods immediate finding, as they were then whilst they were in the wilderness, but never after.

And therefore did so much of that rest, as wherein it surpassed the other *Sabbaths*, cease for after time both to them and us, because that God ceased to raine *Mannah*, which gave life to that circumstance of strict rest, commanded them at that time. (So that Doctor *Heylins* observation pag. 145. How that after their returne from the *Babylonish* captivity, in their redresse of their *Sabbath* sins, they had no lesse care of the annuall *Sabbaths*, and *Sabbaths* of years, then of the weekly; and the markets were no more restrained on the weekly *Sabbath* then on the annuall, might have bene spared, as making nothing for his purpose.)

And therefore so to rest now in our dayes, as not to provide our necessary food, \* seeing God ceaseth to raine *Mannah* were to create types to our selves, and to cloud that light with a vail of our owne making: For the extraordinary strict rest was by God then onely commanded, when by him they were extraordinarily accommodated to observe it, which shall bee fulfilled onely in Heaven, when againe wee shall onely bee at Gods immediate finding, and shall againe eat Angels food as they did in the wilderness, saith Doctor *Tailor*, \* do not gathering

And we have Christs example to warrant it in the 14. Luke by comparing the 8, 12, 13, verses.

*Mannah* on the Sabbath signified, that in that eternall Sabbath wee shall enjoy *Mannah* without meanes.

So that in the meane time wee are not forbidden to bee charitable to our bodies by preparing necessary food. \* Although I could wish with all my heart, that wee were more charitable to the soules of our servants, then many of us are, and not on that day so to pamper our bodies, as to starve their soules that are under our charge, and for whom we must give account; especially if wee consider that other meaning which God had, in prohibiting the gathering and preparing *Mannah* on the Sabbath-day, so much inculcated by divines, to wit, that it is not earthly but heavenly *Mannah*, that is, the food and welfare of our soules, which on that day our appetite ought chiefly to stand to, as wee see by the example of Christs Disciples, *Matth* 12. 1.

And that this strict rest was onely proper to that season, and not to us, I further prove it by two contexts

The first is out of the 16. *Exod.* 29. compared with the 27. where when the people went to gather *Mannah* contrary to Gods commandements, *Moses* rebuked them saying: Behold how the Lord hath given you the Sabbath, therefore hee giveth you bread for two dayes, carry therefore every man in his place, let no man goe out of his place (to wit, to gather *Mannah*) on the seaventh day; where wee see the reason of that extraordinary rest was because of Gods extraordinary provision, \* so that when the one ceased the other which depended on it ceased also.

\* See *Tunius* his reason in his comment upon the 26. verse of this chap.

The second place is *Numb.* 21. 32. where it is said, that (whilest the children of *Israel* were in the wilderness) they found a man that gathered stickes upon the Sabbath-day; mark the phrase (whilest they

they were in the wilderness) Now it seems to restrain  
that strict kind of rest to that place and that time, for  
many worse breaches were made after they were  
out of the wilderness, and yet no such punishment  
inflicted.

Besides it is a rule, that every morall duty may  
bee performed of all men, but under the *Mosaic*  
*Pole* they cannot bee one day without fire, and they  
neare the equinoctiall cannot keepe their meats for  
heate, therefore this cannot take place among them,  
and so not generall to all, nor perpetuall to bee obser-  
ved for ever.

Whereas some interpret, that Law of the *Israelites*  
not kindling fires, to bee meant in relation to the buil-  
ding of the Tabernacle, which though in it selfe it  
bee true, that being one end happily of that inhibi-  
tion; yet it is not the only meaning of that Law,  
for they were not to bake nor seeth their food on that  
day, as appeares *Exod. 16. 23.* as also by the exam-  
ple of the man that was stoned for gathering sticks  
on the *Sabbath day*, which it is probable was not  
for the Tabernacles use, but to bake, seeth or warm  
some food, neither was it lawfull for them to kindle  
fires after the Tabernacle was finished, during their  
abode in the wilderness. But there are others that  
interpret those words of *Exod. 16. 23.* (*Thou shalt  
not bake today, nor seeth what ever thou wilt seeth*)  
in this manner, that is (say they, bake and boyle accor-  
ding as you use to doe, what you thinke sufficient for  
the present day, and for the rest let it bee laid up to  
bee baked or boyled to morrow.) Which cannot  
bee the meaning for these reasons.

Because of the example of the man aforesaid,  
that was stoned for gathering sticks, it is probable,  
to that end, hee was punished.

Because this is the difference betwene this  
Sabb-

*Sabbath* and their other *Sabbaths* would bee con- founded; whereas they were distinctly in expresse termes allowed to make ready what they should cate.

And thirdly, because it would have clouded the significancy of their gathering and preparing a large proportion of Christ, to assure them of the *Sabbatisme* to come: *Joban* and *Mat* 11: 12.

And fourthly, because when the *Sabbath* day came *Moses* in the 23. verse of 16. Chap. said not as before in the 23. verse: *Bake that ye will bake to day, and seach that ye will seach*; But hee saith, *onely cate that to day*, to wit, which they had layed up baked or fodd- den since the day before.

And fifthly, Those words *bake what ye will bake to day, and seach what ye will seach*; and that which remaineth, lay it up, is not meant in respect of the insufficiency of proportion, as if hee had said *bake what proportion and seach what proportion* yee thinke good; and lay up the rest raw; but it respects the insufficiency of their cooking it, intimating that they might either bake it and seach it, or bake it on seach it as their fancy liked best, so that they did it on that day before the *Sabbath*; for on the *Sabbath* they were not to alter the property, but to cate what they had left as they left it. In this new-fangled fancy you shall find Doctor *Heylyn* and *Thomphyl* in *Brakwena* agreed, part 1. page 100. line 1. where to backe this exposition Doctor *Heylyn* objects, that it were no wonder if being baked it putrified not. To which I answer, that the wonder was that it did putrify in so short a time, especially because they kept it untill the morning contrary to the command, considering that wee keep things of a firm substance, either raw or baked, a year or more longer time without putrifying: Though it having thus formerly putrified by reason of their unlawfull keeping at the first.

first (which among so many it is like was reserved of all sorts, some raw, some baked, some boyled all which yet purified alike) it was then indeed a wonder, that it did not the like the second time when they kept it lawfully; which sheweth that it was of God, and not of the nature of the thing, both that it purified the first time, and that it purified not the second time that it was kept. But to put this upstart exposition utterly out of question, besides the reasons aforesaid. Let them compare the 23. verse with the 5. verse whither *Moses* relates, and there they shall find God commanding them to prepare that which they bring in on the 6. day; and what was that? why it followeth, twice so much as they gather daily. So that they were to prepare all they brought in, and they brought in all they gathered, and they gathered twice as much as they gathered on the other days. So that in summe, it is evident that on the sixth day they were to prepare, that is to cooke, or make ready by seething or baking the whole double proportion which they had gathered on that day.

Nor is it without ground (as you affirme) to say, of this mans gathering sticks, that his manner of doing it did aggravate his offence, for there are these grounds to induce it.

1. Because, if it had beene necessary, it had not beene unlawfull, no more then *Dauid* eating the Shew-bread; for *Christ* sayth in this very case of the Sabbath, That God will have mercy and not Sacrifice.

2. It is more then probable by the context, that his Sinne was out of Presumption; for in the verses immediatly foregoing it is said, Hee that doth ought presumptuously shall bee cut off from his people, and then followeth the instance of this mans fact; as if were an example of this fault and this punishment, which wee never read afterwards to be inflicted upon any.

3. Wee find no excuse he made for his fact, so that it either was not necessary; or if necessary, yet occasioned by his willfull and carelesse neglect of making his *Mannah* ready the day before, according to the Commandement and so not excusable.

Now as touching your marginall consideration, how that the *Sabbath* was ordained in memoriall of Gods resting.

To this I answer, That wee doe not celebrate on the *Sabbath* the memory of Gods bare resting, no more then wee do *Christ*: bare rising; but wee celebrate the confirmation of the worke of Gods goodnes in the Creation, and of his Merit in our Redemption, for Gods resting on that Day from the Creation, was no part of the *Sabbaths* sanctification, but a cause in him why he appointed the seaventh Day to be a sanctified *Sabbath* unto us; no more then *Christ*: Resurrection on the first Day of the Week was a part of the sanctification of that Day, but only the cause why wee sanctify it, or dedicate it to Rest and Divine imployment ever since.

And therefore in vaine doth *Burton* object p 902. that *Christ*: Resurrection was no Commandement containing an institution of a new *Sabbath*, in that he erringly saith (as elsewhere I shew) that it was not spent in resting but in action, seeing saith he, the ground of the old *Sabbath* was Rest. But wee doe not simply celebrate Gods rest; but his Rest or accomplishment of our Creation, as it hath relation to us, nor as that rest simply respecteth God, for so it is, meant only as a patterne, and serves as an occasion to beget this ordinance of the *Sabbath*, as wee may see by the manner of expression that is used to set forth the *Sabbaths* first institution, *Gen. 2. 2. 3.* where Gods rest is not only mentioned to be on the seaventh Day, but also his completing the worke of Creation verbe. 3.

upon

upon both which joyntly, followeth the institution of the *Sabbath* verse. 3. and as wee may also see by the prophecy in *Isai. 65. 17.* where the commemoration of the benefit of one Creation shall eate out the other.

Indeed Gods resting the seaventh Day was of twofold use. The one of illustration, for thereby was signified the Rest of Gods Church in Heaven, as appeareth in the 4. of *Heb.* The other was to give us an example of retiring our selves from earthly things on that Day, \*that so wee might devote it to his glory: for this Resting of God was only set as an example for us to imitate, the better to obey his Commandement.

But more are willing to observe his example, then to obey his precept, that is, to cease from bodily labour; then to be spiritually employed in the sanctifying of that Day, by making it a Day of holy businesses, and consequently a day of blessing. Thus using their Rest either swinishly or superstitiously as the *Jewes* did theirs\*

But such ought to know that Gods example in resting, was not the summe of his commandement concerning the *Sabbath*, nor the proper duty enjoyned therein, but only the occasion of his Commandement, and a meanes appointed for the fulfilling of it, as appeareth in the tenour of the fourth Commandement, where it is said that because God rested the seaventh Day from the worke of Creation, Therefore he blessed the seaventh Day and hallowed it.

the Law, not in the ease of our bodies; admitting the workmanship of God, not eating things of the Day before, nor drinking things luke-warme nor walking measured paces, nor rejoycing in Dancings and mad Shoutings, and clapping of the Hands and Fecte.

\*For so on that Day God (as it were) returned to Heavengaine, only to be conversant there for ever after, having (as it were) been absent during the Creation. As it is said *Gen. 17. 22.* And he left of talking with him and God went up from *Abram.*

\**Ignatius ad Mag.* saith let us not Sabbathize after the *Jewish* manner, as rejoycing in Idleness, for hee that doth not labour let him not eate sayth the Scripture, but let every one of us keepe the *Sabbath* spiritually rejoycing in the meditation of

What you say of the second Duty, is true, both in  
the

the letter and in your meaning, as I conceive it; except you meane that the sanctifying of the *Sabbath* consisteth only of the time of publicke Duties, which I cannot beleewe you doe, because you speake of private, as well as publicke worship: and againe because of your adjuration prefixed to your Treatise.

Herein you give an Answer to some of your *Partizans*, as *B. White* pag. 140. &c. and *Dr. Heylin*, pag. 113. 114. who sayth, that two things the Lord commanded concerning the keeping holy of the *Sabbath*. The one in relation to the people which was to rest, and the other in reference to the Priests which was to offer sacrifice, but of any *Sabbath* duties which were to be performed betweene them joyntly (saith he) wee find not. And againe (saith he) of any reading of the Law, or exposition of the same unto the people, or publike forme of prayers to be presented to the Lord in the Congregation, wee find no footstep till *Nahemias* dayes, after their returne out of the *Babylonish* captivity. And againe though resting from worlkes were a thing commanded, yet (saith he) the employment of this Rest to particuler purposes, either of contemplation or devotion, that is not declared unto us in the word of God, but left at large to the liberty of the people. So also *Bishop White* pag: 144. saith. That there should bee any publicke or solemne reading or expounding of the Law, every Weekly *Sabbath* Day, is not expressly required and commanded in the *Pentateuch*. And againe he saith Pag: 146. After the captivity the *Jewes* frequented their *Synagogues* upon the *Sabbath* Dayes, and *Moses* was read: but (saith he) this was not commanded in the *Decalogue*, or by any expresse sentence or Mandat of *Moses* Law.

Answer. These *Antisabbatarians* discover a strange partiality, for whereas they scere others, for their too precisely

precisely calling for a *Scriptum est* for the proove of every circumstance; yet now when the point comes in issue for themselves, they fly to the same way of argumentation, *Non invenimus, non scriptum est.*\*

And yet in the practice of our Church, there are some things for which not having expresse Scripture, wee lawfully build them upon proper deductions; as for Baptizing of Children; we find in Scripture that the Apostles Baptized whole Families, amongst which say wee, its most likely there were some Children. But in this matter of the Sabbath, no consequences must be allowed by our *Antisabbatarians*. There must be nothing but a bare rest commanded by God to the People, no private contemplation nor publicke devotion, although (as M. Broad sayth) God required as a speciall Duty on the Sabbath to have an holy Convocation (and so it is expressly called *Levit. 23.*) for it was not enough, sayth he, to worship God privately, but they must goe to the Assemblies and praise him in the Congregation: Idleness being unlawful at all times. And indeed if God may be suffered to tell his owne meaning, wee find it plaine enough what he meant (which sure must be his command, else the *Jewes* erred not in seeking salvation and life by the righteousness of the Law, though God meant it as a schoolmaster to bring the unto Christ) *Isaiah 58. 13.* where he sayth, *If thou turne away thy foot from the Sabbath, from doing thy pleasure on my Holy Day, and call the Sabbath a delight, the Holy of the Lord, honorable, and shalt honour him, not doing thine owne waies, nor finding thine owne pleasure, nor speaking thine owne words; then shalt thou delight thy selfe in the Lord, &c.* which sheweth us the meaning of those words of the Commandement, *Remember that thou keepe holy the Sabbath Day*; and the end of that Rest which in the following words of the Commandement is enjoyned,

which

\*So Bishop *White* pag. 41. cannot find the will of God in the 2. Gen: touching the sanctifying the Sabbath, but brings this as an argument to justify a Preceptis. That there is no other means for us to know what the will and act of God was Gen: 2. but only divine revelation, and the holy Scripture neither makes mention of any Commandement of God given to Adam concerning his resting upon the Sabbath Day, &c. And againe pag. 43. There are no commanding or imperative words, declaring or signifying a precept in Gen 2. And yet wee plainly find an example of God in that Gen: 2. 23. 24. parallel to this of the Sabbath (nay somewhat short) to passe for a Law, and to have a binding inference inferred thereupon, as I have more at large observed in the beginning of my Answer to M. Broad's 7. chap.

which (as the other Commandements) implied more then is expressed. And Bishop *White* saith pag. 146. That some other religious actions were intended by God as the end of the precept, notwithstanding that no other, but Rest, was formally commanded. If then religious actions were the end of Gods command, surely then rest must be properly enjoyned as the subordinate meanes usefully and significantly conducing to fulfill that end. And what a perversenes this sheweth in men to dispute upon *Chimeræes*, and to frame acry arguments of supposition, in matter of fact among the *Jewes*, when Gods purpose (which ought to give meaning to his Lawes, and to sway our judgements) is both knowne and acknowledged.

Which place of *Isaiah* Dr. *Heylin* pag: 174. will have to signifie a spirituall *Sabbath* in abstaining from doing evil, which in the Page foregoing he saith was figured unto us in the fourth Commandement. But it is apparant that the workes and pleasures there prohibited are so our owne, as that wee have intimated a liberty to use them at another time which is our owne, though not at this time which is so especially and extraordinarily Gods, so as the employment of that time ought to be Gods in like manner (like as the workes mentioned in the fourth Commandement, are such as may be done on the sixe Dayes though not on the seventh) but the employments and pleasures of Sinne wee have no liberty to owne and use as ours.

And had he consulted, Bishop *Hall* in *locum*: he might have beene better informed of the true meaning of this text, who thus sences it. If thou shalt re-fraine thy foote from walking (farre or servilely) on the *Sabbath*, and refraine thy selfe from doing thine owne workes, or taking thine owne carnall pleasures on my holy day, and shalt contrarily take delight in a conscionable sanctifying of that Day of the Lord, as  
that

that which is by thee accounted a Day of consecration to the Lord, and worthy of great reverence and honour &c. Wherein he gives Bishop *White* the shooke Pag: 232. who sayth, That honest and moderate recreations were not forbidden either in the Law, or in the Prophets in literall and expresse termes (for no other will be allowed) as also Pag: 237. sayth he, I find no formall or expresse prohibition either in the text of the fourth Commandement, or in any other sentence of *Moses* Law simply restraining the *Jewes* and *Israelites* from the use of honest recreations upon their Weekly *Sabbath* Day.

Besides, wee find the *Levites* were dispersed abroad throughout all the *Tribes*, and so were many of the Priests among the People, whose office it was to teach the Children of *Israel* the difference betweene cleane and uncleane things, and all the Statutes which the Lord had spoken by the hand of *Moses*. *Levit.* 10. 11. So that it was their office to teach the People (whether with the booke of the Law or without it I will not dispute) but as it was their office to teach, so it was the Peoples duty to learne, \* which was the fittest to be performed, on both parts, on holy times (appointed to that end by God for holy Convocations) and accordingly we find the practices of the religious *Shunamite* to be, who (it seemes by her Husbands question) was wont to make the new *Moone* and *Sabbath* Day the ordinary times of her repairing to the Prophet, for the due celebration of them. And though it fall out for herto be named alone, yet it is like it was the practice of others also that feared God (though perchance through corruption of manners among the *Jewes* there was no order taken for solemne meetings) to repaire and meete together, for the celebration of those times, according as they could most conveniently accommodate themselves for that purpose.

And

\* Both which are implied *Ez.* 30. 20. in those words, Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.

And to mend the matter D. Heylin Pag: 147<sup>r</sup> bringeth the authority of *Gaudentius Brixianus* and *Cyril* against himselfe making them speake thus, The *Iewes* (sayth *Gaudentius*) neglecting those spirituall Duties which God commanded on that Day, abused the *Sabbaths* rest unto ease and Luxury. For whereas (sayth *Cyril*) they being free from temporall cares ought to have imployed that Day to spirituall uses, and to have spent the same in modesty and temperance and in repetition and commemoration of Gods holy word, they on the other side did the contrary wasting the Day in Gluttony and Drunkennes and idle delicacies.

Moreover by his Rule wee should thinke the *Leuites* sanctified no *Sabbath*, neither the Priests that were scattered among the People. 1. Because wee find nothing thereof recorded. 2. By this rule of separation of Priest and People, they should indeed have nothing to doe towards it, for they did not officiate in the duty of sacrificing, nor were they *Laicke* People to whom rest was commanded. Neither should wee beleve that Prophecy of *Simeon* and *Levi* (I will divide them in *Jacob* and scatter them in *Israel*) to be performed as concerning *Simeon*, because wee find not to our understandings how he was scattered, as we do of *Levi*. But it is enough for sober minds to know, that now wee are ignorant of many things in circumstance that were cleare to them that lived in those times.

But sayth D. Heylin Pag: 148. &c. They had no Synagogues therefore they had no Congregations before *Nehemiahs* time.

\*In his *Moses* and *Aaron* pag: 86.

To which I answer, That *Godwins* \*opinion is, that they had Synagogues before, even so soone as the Tribes were settled in the promised Land: but that they were in *Dauids* time (saith he) appeareth *Psal*:

74. 8. where it is said *That they burnt up all the Synagogues of God in the Land*, which Dr. Heylin answers Pag: 149. and saith. This was but a Prophecy or prediction of *David* touching the future State of the Church under *Antiochus*.

To which I rejoyne. That it is true, that this is Prophetically spoken by *David*, but it is likely that *David* (as other Prophets were wont to doe) tooke his hint from things in present being to expresse future events and things by: like as one saith of Similies, Parables, and Examples, that have beene alledged by the wise, to represent the truth, that they have beene derived from the custome and nature of things, according to the knowne truth in that Time an Place. But put case they had no Congregations before the Captivity, nor did not celebrate the *Sabbath* spiritually in holy employments, but carnally in meere Rest, what doth this advantage D. Heylin and his party or damnify the *Sabbath*? seeing that D. Heylin himself Pag: 143. confesseth that the breach of the Weekly *Sabbath* was one cause of their Captivity, and proves it also *Neh: 13. 18.* who also (he confesseth) were a people so averse to the due observation of the *Sabbath*, as that when God had brought them againe out of Captivity into the Land of *Canaan*, and hereupon they had bound themselves by Covenant to a due observation of the *Sabbath*, yet notwithstanding when *Nehemiahs* back was turned they brake promise with God Pag: 145. an unfit People to make a president: who also (by his owne confession) were as regardless of annuall *Sabbaths* and *Sabbaths* of yeares. Pag: 143. as of Weekly *Sabbaths*. And againe seeing that after their returne from their Captivity, the truly religious seeing these Sabbath-finnes reformed them (which is the time that wee are to take notice of them, \*for the better and not for the worse,)

\*As wee are in like manner to take notice and of those times and

ges of the Church since Christ, which being better settled, and freed from Gentilisme and heresies, gave best improvement to the Lords Day, and not of those which either through distraction or ignorance give us not so faire a president.

and then wee see all these imaginary arguments confuted by their practice : for then when they saw their errour and had smarted for it, they turned over a new lease, then they made them plenty of Synagogues, and holy convocations, and the Law read and expounded, and the Statutes of the Lord taught them accordingly as it was the Priests and Levites duty ; all which shewes what they should have done before they were led captive, and therefore if they did it not at all, or if but a few of them were disposed after this manner to keepe the *Sabbath* before the Captivity, the greater was their Sinne, and the more they deserved to be punished of God as they were, and the lesse to be regarded of us, who ought to be followers of men and esteemers of men as they are followers of God.

*Hildersham.*

Hereunto I will annexe and abstract of Mr. *Hildersham* upon this point of sanctifying the *Sabbath* handled in his Lectures upon 51. *Psalm. Lett. 135.* which though long yet not tedious to a Godly reader because profitable. It is (sayth he) a singular good thing to be strict in the observation of the *Sabbath*, and such a thing as God is highly pleased with, and hath beene wont to reward wheresoever he finds it. To keepe a bodily rest upon that Day from all our owne workes, is but one particuler that is required of us in the observation of the *Sabbath*, nay that is (as I may say) but the outside of the Commandement, and concerneth only the outward man, the outward and bodily observation of it. Of the fourth Commandement, (as well as of the rest) that may be truly said which the Apostle speakes *Rom. 7. 14* of the whole Law. Wee know (saith hee) that the Law is spirituall. The spirituall observation of it by the inward man when wee call the *Sabbath* a delight, the Holy of the Lord, honourable as the Prophet speaketh *Isaiah 58. 13.* That

is when we can joy in that Day, as in the Lords own Holy Day, and esteeme it in our Hearts a farre greater and more honourable Day then any other Day, keeping the rest and performing the Duties of the Day cheerefully, reverently, concionably, spiritually. This spirituall observation of it I say by the inward man is the chiefe thing that God requireth of us in the fourth Commandement, the outward and bodily observation of it (which may be performed by a man that hath no truth of Grace in him at all) is nothing in Gods account in comparison of this. And yet of this bodily observation of the *Sabbath* by the outward man, the resting from our owne workes is but the least part. The exercising of our selves upon that Day in doing of the Lords worke, and spending of it in such holy duties both publicke and private, as may breed and increase grace and sanctification in us is a greater matter and more pleasing to God a great deale then that is. No man may thinke he hath kept the *Sabbath* well because he resteth from all his Labours of his calling upon that Day. So farre forth the brute beast thy Oxe and thy Horse keepeth the *Sabbath* as well as thou. For so is the expresse Commandement *Deut. 5. 14.* Neither thine Oxe nor thine Ass nor any of thy Cattle shall do any worke upon that Day. Of thee that art a man and a Christian man God requireth more then so, he will have thee not only to rest from thine owne Labours, but to spend the Day (so farre as thy bodily necessities will permit) in such religious duties as may make thee a more holy and a better man. The Hebrew word *Sabbat* (from whence the *Sabbath* Day receiveth his name) signifieth not such a rest as wherein one sitteth still and doth nothing (as the word *Noach* doth) but only a resting & ceasing from that which he did before. So God is said *Gen. 2. 2.* to have rested the seaventh Day, not that he re-

sted from all workes, for my Father worketh hitherto and I worke, saith our Saviour *John* 5. 17. but because he rested from all the workes that he had made as *Moses* saith there. As if he had said he rested from Creating any thing more. And so wee likewise are expressly commanded to rest upon the *Sabbath*, not from all workes, but from such workes as wee did and might do upon the sixe Dayes. God never allowed us any Day to spend in Idleness, and doing of nothing especially not that Day. But he hath appointed us workes and duties for that Day, which hee would have us as carefully to goe about them, as wee are upon other Dayes to goe about the workes of our calling, and when wee are at them to performe them with every whit as much diligence, and care to doe them well as wee doe any worke wee take in hand upon the sixe Dayes.

Let no man say, what would you have us to doe if we doe no busines upon the *Sabbath* Day? would you have us spend the time in sleeping or talking, or sitting at our doores or walking abroad? How will you have us passe the time for the whole Day? To such I answer. Thou hast so much worke to doe, as if thou wert as thou shouldest bee, thou wouldest complaine that thou wantest time to doe it. And yet this worke, that God hath injoynd us to spend this Day in, hath such interchange and variety in it, as no good heart hath cause with these carnall professors *Mat.* 11. 13. to snuffe at it, and to cry behold what a wearines it is, how tedious and toyle some a thing it is to keepe the *Sabbath* as these men would have us to doe. But the true Christian findeth just cause to call the *Sabbath* a delight (as the Prophet *Isaiah* speakes 58. 13.) for all this worke and labour that God hath injoynd us in it. Wee have publicke duties to performe on that Day

**Day in Gods House.** And both the family duties, and secret duties which wee are bound to performe every Day (by the equity of that Law, *Numb.* 28, 9. 10.) to be doubled upon the *Sabbath* Day, that wee might the better attend upon the profit by these holy workes, these duties of Piety and Religion, which are the proper workes of that Day. For that is the chiefe end that the *Sabbath* was ordained for. Remember the *Sabbath* Day to keepe it holy (saith the Lord in the fourth Commandement) Keepe the *Sabbath* Day to sanctifie it. I gave them my *Sabbaths* (saith the Lord, *Ex.* 20 12.) to be a signe betwixt mee and them that they may know that I am the Lord that sanctify them. As if he had said. He remembereth not nor keepeth the *Sabbath*, he regardeth it not nor careth for it (how strict soever he be in resting from his owne labours) that keepeth it not holy, that spendeth it not in such religious duties as wherein he may know and feele by experience, that it is the Lord who (by his Ordinances) doth sanctifie him; who both doth begin and increase grace in the Soule &c.

And pag. 764. saith he, and if it so well please God to see men rest from their owne workes on that Day (which yet as I told you is but the least thing that belongeth to the right observation of it) you may bee sure he is much more pleased to see men spend that Day in doing of his worke in exercising themselves in those duties of Piety and Mercy which hee hath appointed to be done upon that day, especially in seeing them keepe his *Sabbaths* spiritually and conscionably. Certainly they that doe so shall be sure to be blessed and rewarded of God for it. To this purpose it is worth the observing that as our Saviour sayth, *Marke.* 2. 27. That the *Sabbath* was at the first made for man, for the great benefite and behoofe of man. Man could not (no nor *Adam* in Innocency) have  
G 2 beene

beene without it; but with great danger and losse unto him. So the Holy Ghost sayth there twice of the *Sabbath* *Gen. 2. 3.* and *Exod. 20. 11.* that he never said of any other Day. That the Lord blessed that Day, that is, appointed it to be a meane of a greater blessing to man (if hee kept it as God had commanded him to doe) then any other Day, or any of the ordinary workes of any other Day can possibly be.

Two sorts of blessings there be which the conscionable observer of the *Sabbath* shall be sure to receive by it.

1. The first are spirituall, and they indeed are the chiefe blessings of all, because they are durable and lasting, and because they concerne the Soule which is the chiefe and most pretious part of man. And for these was the *Sabbath* chiefly ordained, that God might by it in the use of his Ordinances enrich our Soules with spirituall blessings in Heavenly things. So the Lord saith, *Ez. 20. 12.* that he gave his *Sabbaths* to his People to that end that they might know that he was the Lord that sanctified them. Wee shall find and know that the Lord will sanctific us, both begin and increase saving grace in our Hearts, if wee keepe the *Sabbath* conscionably. Yea the Lord hath promised, *Isaiah 56. 6. 7.* to every one that keepeth his *Sabbath* from polluting, that he will make them joyfull in his House of Prayer. And *Isaiah 58. 13. 14.* That if a man shall keepe the *Sabbath* heartily and spiritually, then he shall delight himselfe in the Lord. By these two places it appeareth that God hath bound himselfe by promise to them that keepe his *Sabbath* (not only to worke sanctification, increase of holines and power over their corruptions which he professeth in that former place of *Ezekiel*, was the very end he gave his *Sabbaths* for, but also) by his spirit of adoption to encrease in their hearts a lively sence of  
his

his favour, assurance that he heareth and accepteth their Prayers, Peace of Conscience, Joy in the Holy Ghost which are blessings the Christian Soule prizeth above all things in the World.

*Ob.* Why (may you say) may not a man receive increase of grace and spirituall comfort in the use of Gods ordinances on any other Day: but only on the Sabbath?

*Ans.* Yes verily, but these promises may give him assurance to receive them more richly and plentifully upon the Sabbath then on any other Day.

2 The second sorts of blessings that the conscionable observers of the Sabbath receive by it are temporall, for concerning them also wee have a promise, *Isaiah* 58. 4. *Gen.* 18. 13: 48. 4. *Psa:* 1. 19. To conclude this point with the authority and judgment of a learned Bishop now living *Bishop Hall: Decad: 6. Epif: 1.* Gods Day (sayth he) calleth for another respect then doe common Dayes. The same Sunne riseth on this Day and enlightens it, yet because the Sun of righteousness arose upon it, & gave a new life unto the World in it; and drew the strength of Gods morall precept unto it. Therefore justly do wee sing with the Psalmist, *This is the Day which the Lord hath made.* Now I forget the World and in a sort my selfe, and deale with my wonted thoughts as great Men use, who at some time of their privacy forbid the accessse of all suters. Prayer, Meditation, Reading, Hearing, Preaching, Singing, good conferences are the businesses of this Day, which I dare not bestow on any worke or pleasure but Heavenly. I hate superstition on the one side, and loosenes on the other. But I find it hard to offend in too much Devotion easy in Prophanities. The whole weeke is sanctified by this Day, and according to my care of this is my blessing on the rest.

Broad.

## CHAP. III.

## I. Whereby the Sabbath was Sanctified.

Thus Zaneby in effect likewise *Vicē*, and D. Boys and this Analysis is naturall. Some make two parts the one affirmative, the other negative but they are out of the way.



He Sabbath was sanctified by resting from worke.

In the fourth Commandment we have to observe.

1. The Commandment it self briefly delivered, and is thus Remember the Sabbath to Sanctify it.

2. Then followeth the explication in order, God shewing what is the Sabbath, the seventh Day is the Sabbath to the Lord thy God.

And after how it is sanctified. *In it thou shalt not doe any worke.*

I do not write as many doe that the Sabbath was sanctified by praying, hearing of vice, word and if thou marvellest thereat see at the end of the Booke.

3. A reason is yeilded why God requireth this serving vice, *For in the sixe Dayes the Lord made Heaven &c.* Here thou seest that God himselfe being expositor, to sanctifie the Sabbath Day is not to doe any worke on the seventh Day, read also, *Jer: 17 24.*

## II. Whereby the Sabbath was profaned.

The Sabbath was profaned by worke as *Exod:*

*Profanare sine violares. 31. 14. vocat eo die operari, perinde atque professo.*

*Mars: in Math:*

13. 8.

Every one that defileth the Sabbath shall surely bee put to Death, for whosoever doth any Worke therein, that Soule shall bee cut off from among his People. Further the Sabbath was profaned by the least worke, and thus bee profaned it who only gathered stickes therein. As he that gathereth the least

least food may be said to breake his fast as well as he that eateth his belly-full. So hee that did the least worke breake the rest or *Sabbath* as well as he that laboured all Day.

Some would have the *Sabbath* prophaned by Drunkenness, Lasciviousnes, Dauncing &c.

*Ans:* 1. If by one Sinne then by another and then every man profaned the *Sabbath*.

2. Any Day in the Weeke was as well defiled by Sinne as the *Sabbath*, for every Day was alike exempt from Sinne.

The punishment for prophaning the *Sabbath* was Death. If then such as haunted the Ale-house and the like prophaned the *Sabbath*, as well as he that gathered Sticks they should much rather in reason have undergone the punishment.

Now although the *Sabbath* was defiled by worke and whosoever wilfully or carefully did any worke therein was to be put to Death. Yet in two cases worke was to be done on the *Sabbath*.

1. In case of necessity Thus the Disciples being hungry pulled the Eares of Corne and rubbed them in their Hands, which was a kind of reaping and threshing. Where their Fingers were in stead of Hookes, and their Hands of Thresholds. Thus againe the Jewes pulled Oxen out of Pits, and thus in the time of the Maccabees they determined to fight in their defence on the *Sabbath*.

2. When they had Commandement from God or Christ, thus the Israelites by Commandement from God compassed Jericho, & thus the man by Commandement from Christ caryed his Bed, *Ioh: 5*. Some say that the carying of the Bed was a meanes of publishing the miracle, and thus defend the fact, but there was other meanes to make the miracle knowne, and they will not say (I thinke) that the Man on the next

G 4

*Sabbath*

In it God said, Thou shalt doe noe Worke, nor in it thou shalt not worship Idols, thou shalt not drinke excessively &c. for he needed not these things being forbidden by other Commandements.

In what cases the *Sabbath* might be prophaned.

*Math: 11.*

*1 Mac: 2.*

*Iosh: 6.*

*Sabbath* might have done so againe on his owne head, that then which made his fact lawfull was only the Commandement of *Christ*, who being Lord of the *Sabbath* could cause any man to prophane the same when he saw good.

*Answer.*

Herein you go about to prove that the *Sabbath* was either only or chiefly sanctified by resting from Worke.

First, by your owne *Analys* of the fourth Commandement wherein you would make God to put the chiefest part of the *Sabbaths* sanctification in Rest.

Secondly, by your prooffe out of *Ier: 17. 24.*

Thirdly, by proving the *Sabbath* to be prophaned by workes, which againe you prove by shewing how he that gathered Sticks on that Day was more severely punished, then many a one that otherwayes seemed more to prophane it.

1. For your proposition it selfe, which is that the *Sabbath* was sanctified by resting from worke.

To this I answer. I wish the *Geneva* note upon the title of the 92 *Psal:* which is a Psalmic or Song for the *Sabbath* Day, that this teacheth that the use of the *Sabbath* standeth in praising God and not only in ceasing from Worke. Whereunto I adde Mr. *Calvin* upon the 2. of *Gen:* saith he, God did not simply command man to keepe the seaventh Day holy as if he were delighted with rest, but to the end he being free from all other busineses might more willingly and quietly apply his mind to the Creator of the World. Furthermore saith he it is an holy rest which delivereth Men from the impediments of the World, that they may wholly bend themselves to the service of God.

Secondly,

Secondly, I answer that it was neither only nor principally sanctified by resting, for then any labour even about the worship and service of God had beene unlawfull, and by this doctrine the best way for them to have sanctified it, had beene to have laine all Day in their Beds, \*and they had sanctified it better in the Night then in the Day, and every man in his owne House then in publicke Congregations, which but even now you your selfe contradict.

\*But as one observes upon Gods commanding *Adam* to worke in Innocency, that Idleness was never Mans happines, much lesse his holines.

Which Dr. *Heylin* would have us beleieve it is, whilest every where he would perswade us. That holy labours and necessary were breaches of it among the *Jewes*, such as were Circumcision offering sacrifices, and fight or flight in time of danger &c.

Whereas hee ought to know that rest from our owne workes is only enjoyned (*Isai*: 58. 13.) that so wee may be employed in Gods.\*

And therefore was not the worke of Circumcision unlawfull though a painefull one, nor the worke of offering Sacrifices though a toyle some one, much lesse workes of mercy and Charity. For *Christ* sayth, *Math*: 12. 12. That it is lawfull to doe well on the Sabbath Day. No worke was a breach of the Sabbath, which was either in it selfe (as were religious actions) or upon occasion lawfull to be done upon the Sabbath. And therefore in the beginning of that chapter he makes the Disciples rubbing the Eares of Corne for hunger (occasioned in his service on the Sabbath Day) to be equall with the Priests sacrificing in the service of the Temple, which was in it selfe no prophanation of the Sabbath (though in the 5. verse *Christ* said, Have yee not read in the Law how that on the Sabbath Day the Priests in the Temple prophane the Sabbath) for wee read no such thing in the Law, that they prophaned the Sabbath.

\*And therefore *Exode* 35. 2. It is called a Sabbath of rest to the Lord, that is, to the Lords use, like as the same phrase in the 5. verse shewes, where they are bid to take from among them an offering to the Lord.

But he meanes they did that on the Sabbath which the.

the *Pharisees* might, through their superstitious mis-  
 prision, as well call a profanation of the *Sabbath*,  
 and count unlawfull as that action of his Disciples.

I deny not, but Rest from worldly workes was a  
 positive part of the *Sabbaths* sanctification in the time  
 of the *Jewes*, because of the holines which did then  
 accompany it being a Type (and that transcendent to  
 all the rest) as I have often said.

But that it was ever meant to be either the whole  
 or principall part of the *Sabbaths* sanctification I ut-  
 terly deny: although they abusively made it so, even  
 to the neglect of acts of mercy (for which they were  
 blamed by *Christ* the Lord of the *Sabbath* as you  
 say) by a superstitious misinterpretation of Gods com-  
 mandement (agreeing with self-love and sensuality) as  
 you doe by falsifying the true sence of the word  
*Sanctific.*

2. To come to your *Analys* whereby you would  
 prove your position to it I answer. That in it you con-  
 found the end and the meanes by making the Com-  
 mandement it selfe which consisteth in the first and  
 last words to be expounded by the middle part, as if  
 sanctification which alwayes signifieth to set apart to  
 an holy use should be properly interpreted by resting  
 from worke: as if God would put up with negative  
 service only; or as if that which is negative could be  
 the principall matter of a precept affirmative. But in-  
 deed the rest which you would make to be the only  
 interpretation, is chiefly and properly of a subser-  
 vient nature, serving as a significant accomodation to  
 the maine duty of holines commanded as may ap-  
 peare.

First, by the Rest which was commanded them on  
 their other *Sabbaths* was it not chiefly *removendo*  
*prohibens*, by removing an impediment the better to  
 devote them to services which was then enjoyed  
 them,

them, of feasting and sacrificing and humbling their Soules, and doth not the Same hold good to us in our *Sabbath*, which is to be sanctified by all these at once in a spirituall sence: That it was so to them is evident in the 23. *Levit: 27. 28. 29. 30.* Where God having instituted the day of attonement, telleth them how they were to sanctifie it in the 27 verse, to wit, it shall be an holy convocation to you, and yee shall afflict your Soules, and offer an offering to the Lord: and then in the 28 and 29 verses he bids them, yee shall doe no worke on that same Day, and what's the reason why, it followes, for it is a Day of atonement to make an atonement for you before the Lord. For whatsoever Soule it is that shall not be afflicted in that same Day hee shall bee cut off from among the people. As who say, yee have other matters in hand (then worldly busines) on that Day, which yee must wholly intend, and therefore surcease such things and such employments as may take you of from such matters, or hinder the fitnes of your hearts in them (which is a thing too well knowne to them that worship God in spirit, how that a small carnall employment is found oft times an hurtfull distraction to their spirit) and therefore it followes in the 30 verse whatsoever Soule it bee that doth any worke on that same Day &c. Which is a lively demonstration of the nature of the *Sabbath* Rest in its first and chiefe respect. And observe by the way, how here at large, as in the fourth Commandement in brieft (though in other places of Scripture it also is manifested at large) God first layeth downe the maine sanctification of the *Sabbath* before he prescribe the meanes.

Secondly, in that this rest is so farre approved of God as it conduceth to spirituall labour, and againe spirituall labour is no where condemned though it bee a breach of rest. For rest (take it as it was primarily

\*And this you may see to bee Master Breere-woods opinion in his second tract. pag. 15. The commandment of the Sabbath (saith hee) enjoyaeth. 1. outward worship of God, 2. Cessation from works as a necessary preparation for that worship, that as the end, this as the meanes.

marily intended in its first institution, without the intervening holines which it contrasted in the time of the Iewes) is no ordinance or part of Gods worship abstractively considered, for so it neither answereth the Antitype nor fulfillerth the commandment, but relatively, for it relateth to Gods solempne worship on the Sabbath, as fasting doth to prayer, upon solempne occasions, \* which if it bee used is no part of prayer, and yet omitted is an impeachment to it, because joyntly considered it is an ordinance, and of necessary ) and seasonable use at that time: And as in fasting wee must not onely fast from things nourishing ( recall necessity ever excepted ) but much more from things pleasing; so in keeping the Sabbath, wee ought not to rest onely from profitable labours, but more especially from distracting bodily recreations, because the Sabbath should bee both our full delights and full employment as Heaven shall bee hereafter: For the commandements being *Synecdochicall*, as therefore in the commandements touching adultery and murder the thoughts and words conducing thereunto are forbidden: So in this commandment touching the Sabbath, as works are forbidden so worldly thoughts whence worldly works issue (as adultery from lust) and the discourse of worldly things, so likewise *paritate rationis*, pleasure must needs bee included; For labour being forbidden as an impediment, consequently therefore whatsoever proveth an impediment is forbidden. This commandment as the rest being *Synecdochicall*.

And thus *Musculus* least (saith hee) God should seeme to speake of some prophane idlenes, hee saith not remember that thou keepe the Sabbath day, but that thou hallow the Sabbath-day. Now to hallow (saith hee) that day is to make the rest of it devour, holy, and imployed to godly exercises, whereby the mind

mind may bee instructed, exercised, and grounded in things concerning godlines. And *Cyrrill* (quoted by Doctor *Heylyn* pag. 141.) in *Amos* 8. and *Gaudentius Brixianus* speake to the selfe same purpose.

The Jewes (saith *Gaudentius*) neglecting those spirituall duties which God commanded on that day abused the *Sabbath* rest unto ease and luxury. For whereas being free from temporall cares (saith *Cyrrill*) they ought to have imployed that day to spirituall uses, and to have spent the same in modesty and temperance, and in the repetition and commemoration of Gods holy Word, they on the other side did the contrary wasting the day in Gluttony and Drunkenness and idle delicacies.

And whereas you would bring the reason which God alleadgeth from himselfe in the commandement to make it good: That to rest on the *Sabbath* is the adequate sanctification, with this I would have you compare that speech of Christ (who by your owne acknowledgement was Lord of the *Sabbath*) I will have mercy and not sacrifice; where hee blameth the Jewes, notwithstanding the typicall holines of this rest in their times, for their not sanctifying the *Sabbath* with acts of mercy, through their superstitious misprision of this rest. Also consider how that God intended his spirituall service and worship in the very commandements of the second Table, much more then in those of the first. Again I oppose hereunto the reason which God giveth from his owne example, in the fourth of *Deut.* to wit, his not appearing to them in any likenes, to cry downe their making of Images to worship them, which yet is no argument to prove that their not making of Images (though hee was to bee obeyed and imitated therein) was his proper worship or any part thereof, but onely in a negative sense, which doth exclude some thing but conclude nothing. And

And therefore that which *Zanchy* saith of Strangers rest is proper to the busines in hand. *Isti iubentur non simpliciter quiescere, sed quiescere ut ipsi suo modo Sabbatum sanctificare possent.* \* This (*suo modo*) is of different sense to different sorts and conditions of people, for the strangers that knew not the true worship had their (*suo modo*), nay and the Cattle theirs, and so the Jewes that knew it under types and figures had also their *suo modo*, and so have wee now ours.

\* Whereby you may see how hee leaveth your turne, though put in your margent.

And indeed if that rest was principally respected; why was not other cattle and creatures commanded to bee kept from labouring as well as the Oxe and the Asse: Why were they not as well to stoppe up the Bee-hives on the *Sabbath-day* to keepe them from working like as they doe in Winter, to preserve them from destroying; But wee see that onely the labours of those beasts are forbidden, which might bee a distraction to mans better employments and sanctified rest; which appeareth in that for the better accommodating us to holy duties (as for the hearing of a Sermon) wee may interrupt the rest of our Cattle (though other wayes commanded) and use their labour on that day; as in the example of the Shunamite, *2 Kings 4. 32. 23.*

Lastly I would aske you wherein wee shall sanctifie our everlasting *Sabbath* in Heaven, whether by a bare resting from our works or by positive worship. Sarely you will say by positive worship; And yet I deny not, but our rest will bee an happy meanes thereunto; And so much is signified now by our *Sabbaths* rest: For such as is the Antitype, such is the type.

Thirdly touching your prooffe out of *Ier. 17. 24.* I answer.

1. That the reason of Gods taxing them with this was,

was, because it was a fault most obvious (as may appear in that amongst other workes, hee instanteth most their bearing of burthens as the thing most frequent and abusive) so doth hee complaine of their prophaning the *Sabbath* by working in it, because that being a fault most obvious they would bee the soonest convinced thereby; For man can naturally better conceive of his outward grosse and sensitive errorrs; then of his spirituall ones, which notwithstanding was implied therein. Like as at the day of judgement hee will judge us by our workes, and yet therein wee shall answer for our infidelity, for in the one hee involves the other.

God tooke the same order with the Jewes under the Law that Christ did under the Gospell, that is, still to blame them for those faults which were either most apparant or most proper to those times and persons; knowing that if they failed in those they must needs faile in the more materiall; But when they were diligent to doe the outward duty, and neglected the inward then God blameth them in that respect also: As wee may see by that which hee telleth them touching their sacrifices; how that hee that sacrificed a sheepe, was as if hee cut of a dogs necke; whereas had they neglected to have sacrificed hee would first have called on them for his outward service; because without that the inward could not bee performed: So of the *Sabbath-rest*; hee must first bring them from prophaning the *Sabbath*, before hee could bring them to a due sanctifying of it: For except they made good their bodily rest, according to the commandement, they could never meditate rightly their rest in Heaven.

Again in the second place, I say, that though God in this 17. Ier: did thus sharply reprove their prophaning the *Sabbath* by working, yet hee never meant that

that in resting consisted its chiefest sanctification, as may appeare by the 58. of *Iſa.* 13. Which Master *Calvin* in his institutions upon the fourth commandement bringeth to prove that we were to rest from our works that day, that God might worke his work in us, and that the Prophets did call backe the Iewes from thinking themselves discharged by their carnall rest.

In the third place I answer, that this rest being a transcendent type, and of speciall sanctitie in those times, could not bee neglected, no not in the letter of it, without grosse prophanation of the *Sabbath*, besides the injury done to the usefull signification of it; because that then it was a part of the *Sabbaths* sanctification, I meane, of its very positive sanctification: And therefore had God just cause to complaine his *Sabbaths* were not sanctified, when they were so notoriously prophaned.

Fourthly, now I come to speake to your third prooffe touching the prophanation of the *Sabbath*; which is say you by working, to which I answer.

First, that a man by working (if it bee seasonable) sanctifieth the *Sabbath*, and againe by resting, if it bee carnall and unfruitfull, he may prophane it.

Secondly, to argue from the prophaning to the sanctifying is no good argument, as because works prophane it, therefore rest onely sanctifieth it. It may as well bee argued from the second commandement, that hee that doth not make Images to bow to them, is consequently a true worshipper of God. For though it bee most true, that every one, that resteth not from worldly employments on the seaventh day, doth prophane the *Sabbath* and breake the commandement. Yet on the contrary, every one that doth rest cannot bee said to sanctifie it, no more then every one,

one, that doth not make Images to bow to them, may bee said to worship God aright; and yet every one that doth make Images to bow to them, doth prophane the true worship of God. So Master *Hildersham*, to keepe a bodily rest on that day from all our owne works is but the outside of the commandement, and concerneth onely the outward man, and the outward and bodily observation of the fourth commandement (which, as the whole Law, is spirituall) and may bee performed by a man which hath no truth of Grace in him at all. Thus also *Musculus* on the fourth commandement after hee hath shewne how those words of the commandement (*Thou shalt in it doe no manner of worke*) doe forbid all manner of lets which may hinder the sanctifying of the Sabbath, because (saith hee) that is to bee done not with a patched mind, but with all our indeavour, and with a whole mind. In his conclusion, speaking against such as prophane the Sabbath by licentiousnes, the very cattle (saith hee) doe use the Sabbath-day better then wee, which though they doe nothing towards the sanctifying of it, yet their rest is so farre forth to bee preferred, that they doe nothing whereby the holy rest is prophaned and defiled, and the eyes of Gods Majesty offended.

As concerning the prooffe you bring to backe this last argument withall, to wit, the example of Gods severe punishing worke though but a small one, when yet sins and other things which might seeme more to prophane it were passed over. I answer:

First, that God was curious in maintaining in violate their discipline in their dayes, which was then both his owne ordinance and the proper meanes of their instruction (for shadowes were then substances) so that if they were remisse in observing to doe the type, such as was this rest, they sinned both against God

H and

and their owne soules, and underwent a double guilt of punishment and losse: like as wee, under the Gospell doe sin more in not beleeving in Christ, then in breaking the whole Law.

Secondly, I say, that God was the severer in menacing and punishing this, because if he they would have beene apter to thwart it, judging of it rather by matter of fact, then by matter of duty or command; which I thinke was a notable aggravation of his sin that gathered sticks, judging the offence by the thing; As its like *Adam* did (and as you doe afterward) when hee ate the apple, which happily God fore seeing imposed the greater judgement to overawe him.

And this *Sabbath-rest* (as that of eating the apple) not being a Law written in the conscience, and therefore they not having their conscience so lively in that as in other sins, had need of the stronger barre to keepe them of from breaking it.

Thirdly, this instance you give was whilest they were in the wilderness (as the Scripture phraseth it *Num. 15. 32.*) when the type was more lively and significative; and they better in abled to observe it, and therefore was the sin so much the more offensive and presumptuous, and consequently worthy of severer punishment. \* Which you never read of, to be executed after they came out of the wilderness, and yet were their prophanations in regard of their works farre greater.

\* Hee himsele typifying that the neglect of Gods rest brings certaine and unavoidable ruine.

As for the mans carrying of his bed, I answer to it two things.

First, that it was no breach of the *Sabbath*, but a manifestation of the miracle by a lawfull action (I meane lawfull though Christ had not commanded it) being necessary, because happily hee had never a one else (being a poore man) to ly on at night: Or els in  
his

his absence his bed might have beene wronged or stolne. And put case hee had left it and in his absence it had beene stolne, and hee meeting the theife, the theife threw it downe and runne away, might not hee in your opinion have then taken it up and carried it home? And why then might not hee lawfully carry it home before to prevent stealing, as after it was stolne: And wee have reason to beleieve it to be commanded by Christ to one of these ends: For it is like hee was poore or had no body to watch it, nor yet to carry it for him; for then hee might have had some man to have put him into the Poole when the water was troubled, but hee had none. In like case I appeale to your opinion whether you thinke it a breach of the *Sabbath*, for a Iew in his *Sabbath-dayes* journey finding a cloake-bagge or a bagge of money, to take it up and carry it away least if hee leave it there till the next day, to avoide carriage on the *Sabbath*; another that hath as little right to it as hee, find it and carry it for him.

Secondly I answer, that Christ neither could nor did command him to breake the *Sabbath* or prophane it. First, I say hee could not, for that tye which the Law hath upon us, by the condition of our nature, because wee are borne under it; it had upon Christ by the condition of his office and voluntary susception because hee was made under it: So that it behoved him to fulfill all righteousness: And therefore hee is said in that respect to have beene obedient to his parents, though hee were not onely the Son of Mary but the Lord of Mary: Therefore when Scripture denieth all sin to have beene in him, it implieth that hee was exactly conformable to the Law, in doing all that it requires, and in leaving undone all that it forbids. Secondly, I say hee did not, upon that reason which you alleage, to wit, as being Lord of the *Sabbath*:

*bath*: For 1. Though indeed hee was Lord of the *Sabbath*, yet in his humane nature, wherein hee was under the Law, hee was not to shew his soveraign authority to the breach of any part of it, either morall or ceremoniall; for so it behoved him to fulfill all righteousness. Secondly, that place of Scripture whence you borrow your reason is mistaken by you; For those words, the Son of man is Lord even of the *Sabbath-day*, doe not intend that Christ is Lord of it as you meane, for him to keepe or breake it at pleasure; But Son of man signifieth mankind, as is evident, 1. by comparing the 27. and 28. verses of the second of *Mar.* The 27. verse saith, *The Sabbath was made for Man, and not Man for the Sabbath*, and then in the 28. verse it followeth with this word of coherence, therefore the Son of Man is Lord &c. where the one and the other doe intend man *in genere* and for Christ if you will secondly because that in that action it was not Christ himselfe that Lorded it over the *Sabbaths-rest*, but his Disciples, for though it was done in his service yet not by his commands as you reason, but of themselves for the releife of their necessity.

But to conclude I see not then by these arguments  
 \* To wit in the sense, how your first \* proposition can be made good. For if so bee rest sanctifieth the *Sabbath* then doth man and beast sanctifie it alike, then is there no difference betweene the stranger and the *Israelite*, nor betweene the *Israelite* and his ox.

If you had said that not resting in the prophaning of the *Sabbath*, as bowing to Images is the prophaning of Gods worship wee had easily agreed: But

\* Though occasio-  
 nally and by accident  
 I acknowledge it to be  
 a part of the *Sabbaths*  
 sanctification in the  
 use of the *Fewes*.  
 that by the sense of the fourth commandment it is properly or principally \* the sanctifying of the *Sabbath*, I can no more yeild you, then that not bowing to Images is properly or principally the worship

ship of God by the sense of the second commandment.

*Obi.* But you will say, it is not Gods commandment kept in both these, when they doe not bow to Images, and when they doe not labour but rest.

*Ans.* I answer that the things, which the commandments properly and principally strike at are not observed thereby; For these are rather preventions of Gods dis-worship then any parts of his worship; And hee that knoweth these commandments aright, knoweth they intend doing as well as not doing: And therefore hee that out of a good conscience forbeareth to doe the one (wherein indeed he negatively keepeth the commandment) will by vertue of the same conscience set you the other. For otherwise hee should give but a poore account to his Master at the last day, who when hee asketh him what hee hath done, answereth him with what hee hath not done, and when hee asketh him an account how hee hath employed his *Sabbaths*, and what glory and worship hee hath done him in them, hee answereth him, I never prophaned thy *Sabbaths* with bodily labour but alwayes rested on that day, neither did I ever bow to an Image, surely his wayes shall bee as his that hid the talent in a napkin, for hee hath reason to looke for no better, thinking of God as hee did, that hee was hard in his commandments and therefore hee kept them as hardly in the negative and not in the affirmative. \* Master *Dod* pag. 74. saith, one may forbear the sins of the second commandment, and yet bee a damnable breaker of that commandment: for God commands not onely to turne from dumb Idols, but also that wee should serve the true and living God 1 *Thes.* 1. 9. else such are as well guilty of the breach of this Law as Idolaters, they for

\*Whereas Bishop *Lake* in his Sermons pag. 213. saith, that negatives are but to attend affirmatives and God doth not reward the forbearance of evill but the doing of good.

doing that they should not wee for not doing that wee should. So of the fourth commandment.

And for authority, take notice what *Thom. Aquinas* saith to this purpose. In the observance of the Sabbath saith hee two things are to be considered, one whereof as the end, and this is, that man bee vacant to divine things, which is signified in that which hee saith (remember that thou sanctifiest the Sabbath,) for those are said to be sanctified in the Law which are applied to divine worship; But the other is the cessation of works signified when it is added, on the seventh day of the Lord thy God thou shalt not doe any works. And againe saith hee spiritual works are not forbidden on the Sabbath day; for therefore doth a man abstaine from other works on that day, that hee might bee vacant to works pertaining to the service of God. And saith hee yet further, seryile works as they respect either the service of sin, or the service of man doe contrary the observance of the Sabbath, in so much as they hinder mans application to divine things.

For a closure to perswade the spiritualizing of the Sabbath observe what one speaking of the word remember as it is prefixed to the fourth commandment, saith.

To remember the keeping of the Sabbath (saith hee) is so to keepe it in mind as to prevent worldly busines falling on that day, to desire after it, to prepare for it; to delight and glory in it, as wee doe in those things wee keepe much in remembrance: for when hee speaks of remembrance hee calls on us for such affections and actions as become remembrance, therefore when God bids you remember the Sabbath hee commands you to desire it; Thus *David* still explains himselfe by the word remember in the *Psalmes* as *Psalmes* 44. 4. and in other places. For it is a rule amongst

amongst the Hebrews, in expounding of Scripture, that ~~the Sabbath was made for man~~ so that by remembering the Sabbath we should desire it, delight in it, and account the business and employment thereof honourable to us, glorifying God in the consecrating it to him, being joyfull in it and the duties of it, both as the Soules market day, to provide necessaries, like as the Husbandman is glad of the market to buy and sell in, and as the sabbath day for to procure it refreshing, as Schoole boies joy in a play day, and not be weary of the day nor heavily doe the duties of it.

*Broad.*

#### CHAP. IV.

*Wherefore God ordained the Sabbath.*

**T**He ends and purposes for which God ordained the Sabbath were many. 1. That the Israelites might celebrate the memoriall of the Worlds creation, as Exod. 31. 17. It is a signe betwene me and the children of Israel for ever, for in fixt dayes the Lord made Heaven and Earth, and on the seaventh day rested and was refreshed.

2 That they might remember their deliverance out of Egypt where they might not rest any day from their burdens. And remember that thou wast a servant in the Land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and outstretched arme, therefore the Lord thy God

Consider whether God commanding the Israelites to keepe the Sabbath, because hee had brought them out of Egypt, this bee an Argument that the Sabbath was then first enjoyed.

Levit. 23.

commanded the servants and cattle might rest and be refreshed after their hard labour in the week before as Exodus 23. 12. *See ye that thou shalt do thy work, and on the seventh day thou shalt rest, that thine Ox and thine Ass may rest, and the Son of thine handmaid and the stranger may be refreshed.* And Exodus 34. 21. *That the yowels might have more leisure to serve God, who on this day as also on festivall dayes, commanded them to have an holy convocation. Six dayes shall worke be done but the seventh day is a Sabbath of rest, and holy convocation.*

5. That they might know, how that hee was the Lord that did sanctifie them, as Exodus 31. 13. *Verily my Sabbaths yee shall keepe, for it is a signe betweene mee and you throughout your generations, that yee may know, that I am the Lord that doth sanctifie you.*

6. By some mens Doctrine the legall Sabbath served to put the Israelites in mind of keeping a spirituall Sabbath, as the legall circumcision served to put them in mind of the spirituall circumcision of the heart. hereof now in their understanding the Prophet Isaiah speaketh Chap. 58. 13. *truly this spirituall Sabbath is the onely Sabbath in the judgement of Augustine, Terrentian, Chrysostome &c. which Christians ought to keepe.*

7. The legall Sabbath was a type of the heavenly Sabbath; it was a shadow of the blessed rest to come, of which matter in the next Chap.

To the first of these I answer:

That the Israelites were a people contenting themselves with the outward part, not favouring the inward

ward and spirituall strength of things (which is naturally the fault of all men till they bee better taught of God) and for this reason God ever and anon made the *Sabbath* to follow as a Counter-checke to their carnall zeale.

And therefore when the making of the Tabernacle was commanded, the *Sabbath* was even then exempted from its very worke, to shew them, that it was other worship that hee expected, and that they were not to repose their happines and confidence in outward things, but in God: And as therefore in the time of *Mannah* hee commanded his *Sabbath*, to shew them, how that it was hee, and not that, which nourished them: So likewise when the Tabernacle was commanded the *Sabbath* was urged upon them in this 31. *Exod.* to shew them, how that it was God and not it that sanctified them: And therefore did the one give place to the other.

So that the end of the *Sabbath* as it is expressed in this portion of Scripture betweene the 12. and 18. verses seemeth rather to consist in these words of the 13. verse, *for it is a signe betweene mee and the children of Israel, for ever that yee may know, that I the Lord do sanctifie you* (Those words which in the 17. verse make mention of the Worlds creation and Gods rest, being rather added as a reason in this place to enforce this end) For here it is not the meaning of the holy Ghost to discourse of the *Sabbath* simply, but onely occasionally, as appeareth by the coherence of the 11. 12. and 13. verses, where the *Sabbath* is urged with a verily ora notwithstanding as it is in the *Geneva*, that though hee had commanded the making of the Tabernacle; yet hee would not have them repose their Religion or content in this outward Tabernacle or Temple (for God dwelleth not in things made with hands) but that they

they should looke to the spirituall part the Temple of their hearts; that they should bee more careful to build up and keepe that in repaire, which did more properly distinguish them to bee the sanctified *Israel* of God. Whoſoever therefore is an *Israelite* indeed let him looke to make good this ſign of his ſanctification, the ſanctifying of the Sabbath by ſpirituall worſhip and ſervice, which doth excellently approve it to his conſcience that God hath ſanctified him, that is choſen him to bee his, and thus it is made holy to him (as it is phraſed in the 14. verſe) that is, a day of bleſſing and ſanctification, for therein God beſtoweth the beſt of his bleſſings, becauſe on that day wee are or ought to bee wholly employed in the beſt of his ordinances, ſuch as belong to our ſoules and not to our bodies. Therefore ought not this day to bee defiled with bodily employments (by ſuch as are the *Israel* of God) but to bee dedicated, from earthly labour to an heavenly reſt, after the example of God: For when the hands ceaſe from one employment, the heart is fitteſt for another. And as one well obſerveth. The Sabbath-day ſignified that they themſelves were the Lords, and therefore they abſtained from their owne works to doe the Lords.

To the ſecond end gathered out of the 5. of *Deut.* That they might remember their deliverance out of *Egypt*.

I anſwer, that this is an Argument to incite them to the better obſervance of this duty of ſanctifying the Sabbath, and their more willing allowance of it in their ſervants; For the 15. verſe is thus much, That whereas when thou waſt a ſervant in the Land of *Egypt*, thou couldſt not have ſanctified a Sabbath unto mee, having no reſt for thy ſelfe, becauſe of thine intolerable preſſures, which I who am the Lord thy God have ſet thee free from, and therefore command no more then

then, I have enabled thee to fulfill, therefore doe I now expect that according to my commandement, and for my mercies sake shewne to thee in working thy deliverance, thou shouldest observe the Sabbath to sanctifie it.

For Gods mercie thus preached unto them must needs conduce much to the gaining backe from them both mercy and obedience. And for this cause it is that this their deliverance is made the Preface to the whole Law, suitable to that in the Gospell, that wee being delivered from the hands of our enemies might serve him without feare.

And both this ( which was a signification of our redemption ) and that other example of Gods resting from the creation, are propounded as fit Theames for them to improve and exercise their minds upon, to the glorifying of him, and bettering themselves on that day; both which were much to one purpose to shew forth the wonderfull loving kindnes of God to his people and Church, in that hee made all things for them, even for them whom hee had delivered out of Egyptian thraldome: which admirable mercies of his, hee would have them take speciall notice of, and turne to praisefull Halleluiahs on that day, ( which hee hath sanctified to himselfe ) without wearisomnes, chieftefully and with delight, as the Angels and Saints in Heaven keepe their Sabbath.

If this typicall and corporall deliverance of the Iewes bee such a perswasive reason of their sanctifying the Sabbath; shall not our deliverance much more stirre us up to doe the like?

The substance of your marginall consideration hath beene handled before, onely I adde this, that a commandement is not made speciall by every motive, but that it may bee in force to mee, though every motive brought to enforce it, properly concerne not my par-

particular. Else a man may oppress a stranger that hath not beene himselfe stranger in the Land of *Egypt*: Though this motive bee onely proper to them in the letter, yet common to us in the spirituall and better sense, and therefore enforceth the commandement upon us, as well as on them.

Touching your third end deduced from *Exod.* 23. 12. where God commanded the *Jewes* to rest from their sixe dayes worke on the seaventh day, that so their Cattle, Servants, and Strangers might bee refreshed.

To this I answer, that this commandement doth neither imply that a bare rest doth sanctifie the *Sabbath*, nor that they were to use the *Sabbath* as a Parenthesis betweene two weekes the better to passe from labour to labour, but the intent of it was.

1. The better to set forth the heavenly rest which the *Sabbath* signified, for it being thus absolutely and universally commanded both to them and every thing that was properly theirs, it sheweth the absolute and universall rest which every one that belongeth to God shall bee possessed of in Heaven, as well as God himselfe. For as God rested from his works so shall they from theirs, to enjoy an absolute and perpetuall refreshment with him in Heaven.

2. That to the practices of piety (which they were to performe towards God on this day) they should adjoyne the practices of charity humanity to man and beast, (not that mercy was the proper end of the *Sabbatical-rest*, for so you confound the two Tables, the first whereof immediatly respects God, the second Man.) And in this respect was God curious of the due observance of his *Sabbaths*, because the right keeping of them did involue the whole Law of God.

Your

Your fourth end drawne from the 23. *Levit.* doth refute your position of the *Sabbaths* being sanctified by rest. For if so bee this rest of the *Sabbath* served properly as a meanes to further the holy duties of that day, how can the holines of that day bee properly or principally said to bee included in the rest itselfe? which if it bee not an holy rest, that is, used to an holy end and purpose, it neither fulfilleth the duty of the commandement (which commandeth us as well to sanctifie the *Sabbath* as to forbear worke) nor the signification of the *Sabbath* it selfe; For in Heaven when there shall bee the convocation of the universall Church of God, the perpetuall *Sabbath* shall then bee sanctified not in that wee shall rest; but in that wee shall holyly rest.

Your fifth end fell out to bee discoursed of in your first, which shall suffice concerning it, onely thus much further, that I suppose, it cannot bee proved, that all signes of covenants were abolished by Christs comming. For the Rainebow was given for a signe of Gods covenant with *Noah*. The *Sabbath* for a signe of Gods covenant with *Israel*, from which I inferre, that this cannot therefore bee judged abolished because a signe, because the other signe as wee see is yet remaining. *Catonus pag. 45. De iride autem si concedemus (quod doctissimi nonnulli negant) illam, ante diluvium fuisse, induisse à postea rationem signi, sequetur tamen inde (quod nos contendimus) essentiam iridis non à signo dependisse, imo si promissio Dei ad certum tempus restricta fuisset, expleto tamen illo, iridis natura non minus integra remansisset. Similiter & de Sabbato dicendum est.*

And to give further light to that same place of Scripture, *Exod, 31. 3.* I will here insert the discourse of a divine of prime note upon the word (*remember*) shewing the reasons wherefore it is prefix to the fourth

fourth commandment) wherein he handles the afore-  
said text, and sheweth us the reasons why we are to  
remember.

This word *remember* (saith hee) is prefixed to  
the fourth commandment rather then to the rest for  
3. reasons.

1. Because wee are apter to forget it then any  
of the rest; for marke it in Scripture and where any  
duty is charged by God with *Remember*, it argues a  
propensities to forget it, as that, *Remember thy Creator  
in the daies of thy youth*, when many lusts are ready to  
draw us off. And the reasons why wee are so apt to  
forget this Commandement, and why there is need of  
a Remento are foure.

1. Because the rest of the Commandements are  
written in our Hearts by light of Nature, but this only  
was given by outward ordinance of diuine instruction,  
and we are apter to forget instructions then inclinations.

2. Because this more restraineth the naturall liber-  
ty then all the rest; they restraining only sinfull things,  
but this lawfull things, yea our very words and thoughts  
about them.

3. Because of the multitude of our fixe daies busi-  
nesses which had need bee remembered to bee seaso-  
nably finisht, else they will breed distractions.

4. Because the Devill prompts us to forget it, so to  
quench the Memory of the Creation and the Creator,  
and so to bring in the Eternity of the World; as he did  
amongst the Heathen and therewith *Athisme*: to pre-  
uent which wee are bid to remember to keepe this  
Commandement as a meanes to preserve the me-  
mory of God and to keepe a foote his worship.

2. Because it is of most weight to bee remem-  
bered and that for three reasons.

1. Is taken from the dependancy of the observa-  
tion of all the rest of the Commandements on this,  
for in keeping of the Sabbath the Lord is wont to sanc-  
tifie

stifie his People to the keeping of all the rest of the  
 Commandements, so that keeping this wee keepe  
 all, and neglecting this wee neglect all, hence God  
 saith Exod: 31. 3. Verily my Sabbaths you shall keepe  
 for it is a signe betweene mee and you throughout all  
 your Generations that you may know that I am the  
 Lord that doth sanctifie you; moreover saith God  
 Exod: 20. 12. I gave them my Sabbaths to be a signe  
 betweene mee and them that they might know that I  
 am the Lord that doth sanctifie them. Look all the  
 conversion of sinners and you shall see where our hath  
 bene converted on the Weekes Daies 7 have bene  
 on the Sabbath, 7 to one nay 10 to one if not a 100. to  
 one. God doth delight most to dispence his grace on  
 that Day, so that keepe that Day and you keepe an  
 opportunity where God doth bestow his graces on the  
 Sonnes of men, but neglect it and you neglect an  
 opportunity of getting grace of God. Heathen Princes  
 are wont on their coronation Day to shew them-  
 selves to their People in all their ricaly and cast about  
 Silver and Gold, so doth God sometimes in these his  
 solemne Daies shew himselfe to be present with us  
 in holy duties, he scatters abroad his holy graces and  
 delights so to do, wee are not to appoint God the time  
 when to come downe and speake to his People, but  
 they must waite the time he hath appointed, now  
 God doth delight to sanctifie Men on this Day of all  
 the rest, therefore the text saith, He blessed it and hal-  
 lowed it, that is, he did blesse it to be a meanes to san-  
 ctifie it to his People; for else the Sunne shines no hot-  
 ter on this Day then any other but that God hath bles-  
 sed it, as he blessed the bread to make it blessed, to ob-  
 serve it therefore is a meanes to bring blessing on our  
 Family, Towne, Kingdome where we live, itake  
 many Men that are detected for sinne and be silent  
 you one of the first and chiefe in their neglect of the

*Sabbath* though it be not written in their Hearts by nature. On this Day God drawes nigh to his People, and they to him, by whom he will be found sooner on this Day then any of the rest, and if wee get grace any Day its a thousand to one it is on this Day, or else some thing added to it. *Esa: 36:4*. The way to lay hold of the Covenant is to keepe the *Sabbath*, there is some hope of a Mans salvation when he makes conscience of keeping the *Sabbath*. If thou turne away thy feet &c. and consecrate it as glorious &c. thou shalt delight thy selfe in the Lord saith *Esay*, implying that a man that hath no delight in keeping of the *Sabbath*, hath no delight nor pleasure in God, but the way to get pleasure in God is to keepe the *Sabbath*.

2. Reason why this comendement is of most weight to be remembred, is taken from the efficacy of it, in it wee are made most spirituall and heavenly minded, it frames our spirits to be fit for every good busines, by keeping the *Sabbath* wee are kept from idle thoughts, and by this meanes are moulded up into a Heavenly frame, wee are not even of this World, there is nothing of it doth hang about us. Thereremains a Rest to the People, *Heb: 4: 9*. implying that the Saints in Heaven keepe a *Sabbath* rest, meditating divine things, learning from *Christ*, Singing praises and are in a spirituall manner wrapt up in all spirituall busines and minding Heavenly things. And wee by keeping it are wrapt up from all incumbrances otherwaies lawfull, but now not fitting our spirits,

3. Reason is taken from the memory of those things are kept in memory by it, for by keeping in mind the *Sabbath* wee keepe in mind Gods chiefest benefits to us, as our Creation and our Redemption by its translation from the seaventh to the eighth Day, and *Exch: 20: 12*, that it is a signe that God doth sanctifie

life is implying thus much, that whereas there are three Persons who shew themselves in three Works tending to our Salvation. This Sabbath is sanctified to us to put us in remembrance of them, and their works, as of the Father that Created us, of Christ that Redeemed us, of the Holy Ghost that Sanctifies us.

Thus are our chiefest blessings remembered by our keeping of this fourth Commandement and therefore it is of most weight to be remembered.

The legall Sabbath as you call it, and which you speake of in your sixth end, was more then to put them in mind of the spirituall Sabbath, for it was the properst meanes of bringing it about to cause them actually to keepe a spirituall Sabbath, for when as they were not to do any of their owne works nor to thinke any of their owne thoughts, what could they construe hence but that they were to doe Gods, and thinke Gods? And therefore doth not that 58. *Isaiah 13.* \*Like as the Apostle intend only the negative part (for so God should allow of Idleness, and take away the nature of the mind, which is ever to be in motion) but also the spirituall part, which also is exprest there: but if it had not it being delivered in the Negative, they both ought and might thence have deduced the Affirmative and better part: (like as was done to them in their Typicall ordinances, wherein the shell was to be cracked before they could find the kernell.\*) like a skilfull Logician, that only mentioneth the Major and the Minor of a Syllogisme, and leaveth the Conclusion to be gathered, as a thing so easy because so necessary, as none but Fooles and Dunces can be ignorant of, and thus doth Christ deale with us also under the Gospell, he giveth generall Rules for us thence to deduce particular Conclusions.

To your last End I answer. That it is most true that the Sabbath was a Type of the Heavenly Sabbath,  
I and

collects Heb: 11. 14. from our Fathers saying, they were strangers and Pilgrims on the Earth, that they that say such things, declare plainly that they seeke a Country.

\*It was Gods ordinary way of delivery in those times.

and a shadow of that blessed Rest to come; and therefore transcendent to those Types which were properly *Jewish* and of a Temporary nature; whereas this *Sabbath* had its beginning with time, and shall receive its ending with time, when the workes are finished from the foundation of the World. When as the Church of God is possessed of the Antitype, then shall this universall Type vanish by the second comming of *Christ*, as the *Jewish* Types have already vanished by his first comming.

Broad.

CHAP. V.

I. *The Sabbath was a shadow.*

Coloss: 2. 16. 17.



*Hoc est, figura fuerunt  
quæ portenderent ea  
quæ post essent verè ex-  
hibenda, à Christo, Mar-  
tor.*

**S**aint *Paul* in his second Chapter of the Epistle to the *Coloss.* hath these words, *Let no man judge you in Meats, or Drinke,* or in respect of an holy Day, or of the new Moone, or of the *Sabbaths*, which are a shadow of things to come, but the body is of *Christ*.

Here by *Sabbath* the Weekly *Sabbaths* are meant as I gather.

1. Because *St. Paul* useth another word which doth most properly signifie the festivall Dayes, *ieptis.*

2. Vnles by *Sabbaths* in this place the weekly *Sabbaths* be meant,\* wee have not the least warrant in Gods word for working on the *Jewes Sabbath*. The *Sabbatarians* heretofore might with more colour have put of any Text then this.

3. Taking it for granted that wee need not keepe the

\*Vide Tract: de Sab.  
cap. 2. arg: 1.

the *Jewes Sabbath*, how it is credible that *S. Paul* being *Christ's* only Doctour about Dayes, and handling this matter purposely in three Epistles, should not give us to understand as much in one of them, and if in any in this.

4. Thus it is taken by very many great Divines *S. Aug.* termeth the *Sabbath Sacramentum umbratile spir: & lit: caps 14.* *Calvin* speaking of the fourth Commandement sayth *umbratile veteres nuncupare solent*, so that it seemeth the Fathers generally for *Sabbaths* here understood the Weekly *Sabbaths*, and therefore termed the fourth Commandement *umbratile* shadowish.

5. I know no more but two or three in Print who take it otherwise, and all that they can say, is that it is *Sabbaths* in the plurall number, but *Sabbaths* importeth the Weekly *Sabbath* in many places. Again that with *Sabbaths* are adjoynd Meates and Drinckes, and therefore that *S. Paul* speaketh of such *Sabbaths* as are in ranke with them, which manner of arguing is termed *Petitio principii*: This is all that ever I knew alledged by any, which is so little, that it only argueth a will to say something, it is not so much as a shadow of sound proofe.

Besides this Text *Coloss: 2.* There are other pregnant enough to prove, that the *Sabbath* was a shadow, Type or Ceremony, as that *Exod: 31. 13.* and the like may be gathered by *Heb: 4.* \* but of these Texts more shall bee said hereafter.

\* See what I have written of this Text in my questions.

### Answer.

I. However there may be another word used to signifie Festivall Dayes, yet you cannot deny, but it is frequent to name their festivalls, *Sabbaths*: Because of the Rest and analogy which they had common

\*Like as Magistrates with the Weekly Sabbath.\* And such is the sense of  
 \*re called Gods, this Text, as may probably appeare by these follow-  
 though there be other ing reasons which you so slightly evade.

1. Because it is *Sabbaths* in the plurall number, for the Greeke word *σαββατοι* where it signifieth the Weekly Sabbath, and not the Weeke it selfe, is for most part either expressed in the singular number, or if in the plurall, then it is joyned with a word singular, as *ἡ ἡμέρα τοῦ σαββατου*, and after this manner it is also every where translated both in English and Latine; but in this 2. *Coloss: 16.* there are none of all these.

2. Because *Sabbaths* are adjoyned with such things (in this place of the *Coloss:*) which are indisputably abrogative and meerly Jewish,\* and therefore are these the likelier to be such. For as Dr. *Andrewes* saith of the Sabbath, how that it had beene folly to have put a ceremoniall Law amongst the Morall; so say I in this case, that it were strange if God, who is the God of order and not of confusion, should by his Apostle in this place mixe one of the ten Morall Commandements with the hand writing of Ordinances, things meerely ceremoniall and abrogated.

\*Such as are termed in the 14 verse the handwriting of ordinances, and in the 17 verse are termed the shadowes of such things to come, whose body is of Christ, that is, which are fulfilled in Christ, and whose significations end when hee commeth. But we know the signification (as you your selfe confesse out of 4. Heb.) of the Sabbath Rest is Heaven, our Rest there which remaineth unfulfilled yet to the People of God as the same 4. Heb: sheweth.

To which two Reasons I adde these which follow.  
 1. The Apostle himselfe did condescend to keepe the Weekly Sabbath with the Jewes (not only for a time, as he did some of the Jewish Holy-dayes as also their other rites, but at all times and in all places as occasion offered) as being a thing of a different nature from their Sabbath which he taught.

2. These three Holy-dayes, New-moones and Sabbath are but (as I may so say) Synonymies in sense signifying as it were one and the same thing in the intention of the Apostle by divers expressions. For were not New moones Holy-dayes, and Holy-dayes Sabbath, so that if you dispute from a seeming Tautology

tology you may as well argue against New-moones as *Sabbaths*. And I would know why Holy-daies and *Sabbaths* may not be as well one and the same in this place of the *Coloss*: as in the 58. *Isa*: 13. both of them in the one place signifying the Weekly *Sabbath*, and in the other place the *Jewish Sabbath*. Which Synonymy doth the rather appeare from that 4. *Gal*: 16. (which is the same in effect with this of the *Coloss*:) where the Apostle by Dayes, Moneths, Times and Yeares, meaneth things of the same nature and ordination, to wit, the *Jewish* abrogated Types and Ceremonies such as begun with Mans Fall (or rather with *Moses*) and ended with *Christs* Resurrection (unto which the converted *Gentiles* did too much adhere) not such as began in *Paradise*, and shall end in *Heaven*.

But whereas it may bee objected : that doubtlesse had not the Apostle intended all *Sabbaths* in the word plurall, he would have made some particular exception of the Weekly *Sabbath*, considering how considerable it was so to do, if he would have had the Weekly *Sabbath* to bee understood to bee still of force.

To this I answer. That the first Day of the Week or Lords Day having taken footing among the convert *Gentiles* to whom the Apostle wrote, he might with lesse scruple use the word *Sabbaths* absolutely without exception ; considering that all *Sabbaths* (*eo nomine*) were outlawed. Though now as the case stands we in these times are forced to re-assume the name *Sabbath* (not thereby to shoulder out the more worthy name of Lords Day, but) to vindicate the authority of the fourth Commandement, and to testify our judgements touching the new *Sabbath*; like as the primitive times are reported to take up the wearing of the Crosse to testify their profession

and Confession of a Crucified *Christ* against their opposers.

2. To your second Reason I answer. That our warrant to worke on the *Jewes* seaventh Day is the fourth Commandement, which proportioneth us our fixe Dayes for our worldly affaires, and the seaventh for an holy rest, which is the totall and morall sence and summe of that Commandement, and which wee still observe, the order being occasionall and temporary, but the number morall and perpetuall, as I have proved before. And therefore the Apostles did imply a nullity of the one by the bringing in of the other, according to the nature of the Commandement and the Prophecy of *Isaiah* 65. 16.

So that if you thinke it meet to retaine the Lords Day in our Church (as you do in your premonition) then must you grant the order to be changed. For it was never the Apostles meaning nor in their power, when God by a perpetuall Law from the beginning had given us fixe Dayes for labour and destined the seaventh to an holy Rest, to have turned it into five Dayes labour and two Dayes Rest. For amongst the *Jewes*, when Holy-dayes were so frequent, there was never any weekly Holy day ordayned, to go cheeke by jole with the *Sabbath*, but either Monethly or Yearely. So that as *Moses* his Serpent ate up the Sorcerers, so hath our seaventh Day eaten up theirs.\* *Generatio unius est corruptio alterius.* Our

\*As the Apostle sayth in another case, 2 Cor. 3. 10. Even that which was made glorious had no glory in this respect, by reason of the glory which excelleth.

new Heaven and new Earth have given us a new *Sabbath* and new Rest. For old things are passed away, and all things are become new.

3. To your third reason I answer. That *Paul* in like case speaketh in divers places of Ministers maintenance, and yet saith never a word to cleare the controversy of Tythes, whether they bee or bee not *jure divino*, but he preacheth the substance, to wit, a meet

a meet maintenance to be necessary. So in *Pauls* discourse of times and Dayes (as also of other things) although he satisfy not our Fancies, who cannot see a farre of, yet doth he answer the will of the Holy Ghost, who for reasons whereof wee are uncapable spareth to doe what wee expect. And indeed the reason of *Pauls* not Preaching the *Sabbaths* alteration might be because it was neither safe nor convenient. For it must needs have given great offence to the *Jewes*, (seeing it had a place amongst the morall Commandements) who were so precise in the punctilioes of times, as that they would have beene of your opinion, that either their seaventh Day or none was morall: and so would have taken advantage to vilifie his doctrine, as if he had gone about to overthrow as well the Morall as Ceremoniall Law; the sun shine of the Gospell being too bright for their weake Eyes to behold all at once. And therefore the Apostle, condescending to their infirmities, chose rather to insinuate the Lords Day tacitly by his practice, then by his doctrine. For so it behoved him in those times, wherein hee became all to all that he might win some. And therefore did he take occasion on the *Jewish Sabbaths* to Preach the Gospell in their Synagogues, when yet wee see how that privately hee sanctified the Lords Day with *Christians*.

Therefore I conclude that this Scripture is nothing concerning the Weekly *Sabbath* (whereof he writeth nothing at all directly for the reasons aforesaid) but of the *Jewish Ceremoniall Sabbaths* which hee must needs cry downe, if he set up *Christ*. The shadow must vanish, when the substance comes in place. And of this the converted *Jewes* were mostly as well perswaded without offence as the converted *Gau-riles*. But of this sort was not the Weekly *Sabbath*, as I have proved elsewhere, and as further is evident

from the 92. *Psalm*: which is dedicated to the *Sabbath* Day, but none of the rest of the *Psalmes* to any of the legall Ceremonies, from which I may thus reason.

That seeing the Booke of the *Psalmes*, was ordained for the consolation of the militant Church unto the Worlds end, (as may appeare by the Apostles exhortation) it seemeth not consentant to reason, that a part of Gods perpetuall worship should be dedicated to a temporary Ceremony.

To your fourth and fifth I answer, that how the *Sabbath* is said to be shadowish, wee have shewne before, and shall have more occasion hereafter to enlarge it.

Amongst those two or three which justify the morality of the *Sabbath*. I would have you take in *Dr. Andrewes* in his exposition of the fourth Commandement, and *Mr. Hooker* in his *Ecclesiastical*: and *Bishop Hall* whom I have already alleadged.

### *Broad.*

#### *2. The Sabbath was a shadow from the beginning.*

**F**OR Gods very Resting was Typicall as appeareth *Heb: 4.* observe that the Apostle there speaketh of the seaventh Day as rested upon by God, and not as sanctified by him or enjoined to be sanctified by Man, so that the seaventh Day then became a Type when God rested therein, the seaventh Day in order if not in time before it was sanctified was Gods rest, and Consequently a shadow of the Rest remaining to the People of God. Consider further that it doth not appeare by the Scripture when the *Sabbath* became a shadow, and which was the first *Sabbath* that was such if the first of all were not.

Againc

Again that all other shadowes and Types were such from their first institution.

If any thinke there was no shadow or Ceremony of *Christ* before Sin.

*Ans:* Suppose that before there had beene no shadow or Type at all, yet might the *Sabbath* bee a shadow or Type from the beginning thereof, for it is very profitable that *Adam* fell the Day before.

Again though there were no Ceremony of *Christ* before Sinne, yet might there be a shadow of things to come, that now shall be exhibited by *Christ*, which had not *Adam* sinned God would have exhibited by himselfe.

There were it seemes three Types or shadowes in the beginning, *Paradise*, the Tree of Life, and the seventh Day Gods Rest, of the comfort of all which *Adam* for his Sinne was deprived. But afterwards God being mercifull to the posterity of *Abraham* they had the same *Sabbath*, *Mannah* for the Tree of Life, and the Land of *Canaan* for *Paradise*, which was as it were another *Paradise*, and a figure also of the Kingdome of Heaven.

*Answer.*

In the 4. of *Hebrewes* it is beyond the Apostles scope to treat upon the sanctification of the *Sabbath*, for that there he only disputeth upon the typical use of it. So that thence I easily grant you the significary or typicalnes of the *Sabbaths* rest even from the beginning: so you take it not in a *Jewish* sence as abrogative by *Christ* his first comming: for though *Christ* then came to destroy the ceremonial Law, yet came hee to fulfill the Morall Law, in which the *Sabbath* hath his seate, and whose typicalnes doth not so properly relate to *Christ*, or to our present Rest in him,

\*As appeareth in the  
 4 *Hev*: where by  
 Gods 6 Dayes worke  
 and resting on the  
 seaventh i. signified  
 the travell of Mans  
 Life, and his Rest in  
 Heaven, if he be of the  
 People of God, and  
 thus hath even Christ  
 himselfe rested before  
 us (as is there also spe-  
 cified) as partaker, as  
 well as procurer of the  
 benefit of this Type,  
 as to our Rest in Heaven,\* which in Innocency wee  
 were capable of without him, although that now our  
 capacity and interest in that Rest being lost, and only  
 recovered in and through *Christ*, it may by accident  
 referre to Christ (as the Tree of Life is made to doe)  
 because he is become our Intermedium to that Rest  
 which yet at first it signified without him, and thus is  
 Marriage made a Type of *Christ*, and his Church,  
 which in Innocency was properly a Type of the Vni-  
 on and Vnity betweene God and his Church imme-  
 diately till sinne made a divorce, and therefore are  
 they not as other Types occasionally taken up and  
 occasionally laid downe, but begun (as I may say)  
 before *Christ*, and shall end after him, that is, when  
 hee shall give up his Kingdome into the hands  
 of his Father, to whom the Creation being appropri-  
 ated, this Type of the *Sabbath* being grounded there-  
 upon, must needs begin and end in him. Yet so, as  
 that by reason of *Christs* intervention, and the new  
 Creation which he hath made, it is (by accident) of  
 use also towards him; because that in and by him  
 only, wee now enjoy this Rest, and are given in Mar-  
 riage unto God. So that, if wee can here prove our  
 Rest and Marriage unto him by Faith, then are wee  
 inchoatively possessed of our everlasting Rest and  
 Marriage, which shall be consummated with God  
 in Heaven,\* whereof these two Institutions in Inno-  
 cency were figures.

Touching the time of *Adams* Fall for my part I  
 cannot thinke it was before Gods seaventh Day, and  
 my reason is from *Moses* his method for he putteth  
 it after, and yet I doe beleeeve hee never kept *Sab-  
 bath* in Innocency, but fell before his owne seaventh  
 Day.

Touching *Adams* deprivation I answer. That al-  
 though it be evident by Scripture and the fiery Sword,  
 that

that *Adam* was deprived of *Paradice*, and the *Tree of Life*, as being properly annexed to the *Commandment* concerning the *Tree of Good and Evil*: yet doth not the same appeare concerning the *Sabbath*, for that it did partake as well of duty as of commodity, and was a coadjutor to the *Law of nature*: besides we see it renewed in its proper kind, and upon its primitive reason; which the other are not, but exempt by a fiery *Sword*; also wee see the *Scripture* saith, the *Sabbath* was made for *Man*, which indefinitely signifieth all *Mankind*, though properly the *People of God*. For *God* having till a *People* he hath for them a *Rest in Heaven*, towards which the *Sabbath* is as helpfull as the *Sacrament of the Lords supper* is to our Faith in *Christ*. For as one sayth. Even now in this marvellous light of the *Gospell*, wee have our divine *Ceremonies* and *Sacraments*, *God* reserving the greatest for the *Kingdome of glory*.

### Broad.

#### 3. The Sabbath was a shadow of our blessed Rest in Heaven.

*Saint Paul* saying *Coloss. 2.* that Meate, Drinke, Holy-dayes and *Sabbaths* are a shadow of things to come, doth not there tell us of what things to come they are a shadow.

And the only place (in my knowledge) whereby wee may gather of what the *Sabbath* was a shadow, is *Heb. 4.* by which Chapter it appeareth that the *Sabbath* was a shadow or Type of the *Rest in Heaven*. The *Rest*, or *Sabbath*, mentioned in that chapter are three, one, the first-seventh Day verse 4. another the Land of *Canaan* verse 8. a third the *Kingdome of Heaven* verse 9. of the latter *Rest* the two former

former were shadows. Some tell us of a legall spiritual and Heavenly Sabbath, and the legall with them was a Type of both the other, which I dislike not.

*Answer.*

You may well imagine of what things to come *Paul* meaneth in that 2. *Coloss*: if you consider the context, for after he had handled Circumcision both in its Type and Antitype, then he concludeth of other things of that nature in these words, let no man therefore condemne you in Meate or Drinke &c. As if he had said; like as Circumcision, so all things of that nature and institution, are extinguished through *Christ*, the substance of these shadows, and the end of these Ceremonies. Amongst which by an Argument *ex non concessis*, you would draw in the Weekly Sabbath to bee one, (as if the *Jewes* had not other *Sabbaths* which more properly are to bee reckoned in that number) and yet confesse it to signifie our Rest in Heaven, and to have none other signification but that: which signification is still in force also, as wee see in the 4. of *H.b.* which properly is true of none of the abrogated Shadows. Which signification I say is still in force and consequently the Sabbath: for how should it be other, seeing that they are *Christ's* owne words, *Math*: 5. 18. *That till Heaven and Earth passe one jot or one tittle shall in no wise passe from the Law till all bee fulfilled.* Now how can the Sabbath be abrogated, seeing by your owne confession it signifieth our Rest in Heaven, which is not yet fulfilled nor will not be till the second comming of *Christ*, whereas the *Jewish* Types therefore vanished at the first comming of *Christ*, because they received the fulfilling in him properly and adequately.

Bur

But perchance it will be objected. That the abolishment of all the signs of the Old Testament was by this, that *Christ* hath actually required all the promises figured by them, though the elect inherit them not yet totally and perfectly; and that he hath also required the benefit of the Sabbath signification for us, though not yet accomplished it to us.

*Ans.* It is true that the benefits of both are required by *Christ*; but in a different kind. For the Jewish Types were since the Fall created *de novo* for his sake, to shadow him forth; and so he properly accomplished and so abolished them. *Coloss.* 2. 17. But this of the Sabbath was created in the beginning, and was since then (things so falling out by the Fall) only renewed for his sake: like as was the Law also (for God makes them go hand in hand and so should wee) to the end that both of them might appear, by the accident of our Fall, to bee now only fulfilled and accomplished on our behalves through and by *Christ*.

*Obi.*

*Ans.*

\*Whence D. Taylor observes (in his *Christ* revealed pag: 4)

1 That as the body is the cause of the shadow so *Christ* was the cause of these Ceremonies.

2 That as the shadow representeth the shape of the body with the actions and motions, so those rites and Ceremonies resemble *Christ* in all his actions, passions, motions.

I say 2<sup>d</sup>. It may as well bee said that the whole Law is utterly abolished by *Christ*, as the Sabbath; for that he hath fulfilled the righteousness thereof for us, and yet we know that to us under the Gospel the Law is still binding in a Gospel sense, requiring a willing and an upright, though not an absolute and perfect obedience unto it. And so wee to celebrate a Gospel Sabbath, though not the last of heaven as expecting Rest by works, yet the first day of heaven as having and expecting Rest by *Christ*; for still the Law and the Sabbath are alike. So that (as one sayth) *Christ* hath both accomplished and abolished the Ceremonial Law, the Moral Law he hath accomplished but not abolished; for *Christ* hath ended the Law as *Augustine* well saying, *ad finem*, the perfecting not the destroying End.

But

But by the way I must in this place the better to  
 cleare the truth take in two objections that are made  
 against our acceptation of this 4. *Heb.*

First, they object that Gods Rest (there spoken  
 of) on the seaventh Day is not meant as typifying  
 our Rest in Heaven, but only is mentioned in way  
 of similitude.

1. *Ans.* If the Sabbath be at all, a Type it must  
 bee so from the beginning: for as Mr. Broad observeth  
 it appeares not else, by Scripture, when the Sabbath  
 became a shadow, and which was the first Sabbath,  
 that was such, if the first of all was not. And againe,  
 that all other shadowes and Types were such from  
 their first institution.

2. If the Sabbath be no Type, why is it disputed to  
 be no Morall Commandement, but abrogated?

That it is the Churches Type appeares two wayes.

1 From the alteration and change which it hath  
 undergone since *Christ*.

2 By the inference which is made, in way of con-  
 sequence from Gods resting unto his Peoples resting,  
 in the connexion of the 9 and 10 verses of this 4 chap.  
*Heb.*

4. The Sabbath its said was made for Man, that is, for  
 his benefit and here to signify his happines hereafter:  
 so *Mayer in locum* saith, that in Gods being said to rest,  
 there must needs be an alluding to a most joyfull Rest  
 to be had by Man, seeing he was never weary neither  
 had he need of Rest: so *Anselm*, to prove the rest of  
 the seaventh Day, and that it prefigured a further rest  
 to come, hee alcadgeth the words (saith hee) of the  
 history in *Genesis*, (*The seaventh Day God rested  
 from all his Workes*) for in that immediately after the  
 making of Man these words were added, it is plaine,  
 that the resting of man who was last made was meant  
 hereby, For as *Augustine* saith, God was not weary

So that he had need to rest in regard of his great labour, but in those words he hath promised Rest to the labouring, or because he made all things very good and then it is said, he rested, thou must understand also that after thy good workes thou shalt rest, and rest without end.

Secondly, they object, that by Rest there is not meant our Rest in Heaven, but our Rest from Sinne here upon Earth, or our Gospell rest.

To this I answer, It cannot properly beare that sense; for,

1. It must bee such a Rest as God rested, which was not from Sinne, but an everlasting Rest in Heaven from the Works of Creation.

2. It must be such a Rest as is spoken of in the fourth Commandement, which is not properly a Rest from Sinne, but a Rest from workes.

3. As *Mayer* observeth it is there called *Sabbatismus* which signifieth a time of everlasting joy and festivity which cannot bee expressed, which is only proper to Heaven.

4. To put all our of doubt in the 14 verse of this 4 chap. *Heb*: it is expressly called Heaven, and *Christ* himselfe is implied to rest it when he ascended into Heaven. Nor doth the Apostles speaking in the present tense in the third verse of this chap: saying, (*Wee which have beleevd doe enter into Rest*) afford any Argument against it, for that is only a speech of fayth, implying the certainty thereof, as also intimating the inchoation or entrance which the People of God make into this Heavenly Rest or everlasting Life even in this Life. For the Apostles dispute there sheweth that God hath a Rest of everlasting Happines for his People, as for himselfe, and which now wee are become capable of only by the promise of the Gospell through Faith, by reason of *Christ* our high Priest,

who,

who is gone thither before us, but for farther satisfaction see mine *Anale* page 38.

*Broad.*

4. *The Sabbath was a shadow in as much as it was a Sabbath, that is, a day of rest and refreshing.*

**T**he Sabbath (as hath beene said) was a shadow of the blessed rest to come, and hereof now it was a shadow in respect it was a Sabbath or day of rest, even as the Land of *Canaan* was a type of Heaven in as much as it was a place of rest. Some will not have a Sabbath it selfe to bee a shadow, but would Saint *Paul* have said the holy dayes new Moones and Sabbaths are shadows, if not these but circumstances onely about them had been a shadow, where is the word Sabbath taken in such a sense? The word Sabbath is to bee taken in such a sense *Col. 2.* as it is to bee taken in other places, *The Son of Man is Lord of the Sabbath.* The Sabbath was made for Man, was the strict rest, precise seventh day or the like made for Man? was the Son of Man Lord of the Sabbath onely in such respects? but let us examine their Doctrine better.

*Matth. 12.*  
*Mar. 2.*

The Sabbath was not a shadow in as much as it was the seventh day, but the seventh day was a shadow in as much as it was the Sabbath or day of rest: consider that the thing shadowed is the rest spoken of *Hebr.*  
4. 9.

The Sabbath they say was shadowish or ceremoniall in some respects: as first, in respect it was the seventh day, and here they say, that the number of seven is mysticall, that it is the number of perfection, and tell of seven dayes, and of seven times seven yeares &c. *Ans.*

I. Why may not I say also that the number of three is mysticall, I am sure that three Persons in one God is the greatest mystery of all others, and I can tell them of three Persons in one God, of three Angels appearing to *Abram.*

2. Sup-

2. Supposing that the number of seaven bee mysticall, it followeth that wee are freed from it, and not from the seaventh day onely, for what have wee to doe with the *Iewish* darke mysteries, in this cleare Sun-shine of the Gospell. The weeke by this Doctrine should rather bee a mystery or shadow then the *Sabbath*, for the *Sabbath* was but one day of the seaven, as the first was or any other. Indeed the *Sabbath* was the last of the seaven but what of that? Saint *Paul* tearming the *Sabbath* a shadow joyneth it with the Holy-dayes and new Moones, if now they will have the *Sabbath* be a shadow in regard it was the last of the weeke, the New-moone (may some say) was a shadow in regard it was the first of the Month, and the holy-dayes in regard they fell at other times.

3. If the number of seaven or last of seaven bee mysticall, must it not bee so from the beginning. And thus must the *Sabbath* bee a mystery or shadow from the first institution, as all other shadowes were. Secondly, in respect of their strict rest, but I know nothing of any moment, which they bring for prooffe hereof, and why of the strict rest and not of the whole? Certainly wee shall rest wholly in Heaven. And if the *Sabbath* was ceremoniall in respect of the strict rest, then it seemeth hee that laboured all day or a good part thereof brake the morall part and so sinned. Moreover the holy-dayes (joyned with the *Sabbath* Col. 2.) may seeme to want the ceremony, seeing no such strict rest was injoynd in them as was shewed before Chap. 2. 3. in respect of the sacrifices offered therein. *Ans.*

First, If sacrifices offered on such a day made the day a shadow, then every day of the weeke was a shadow as well as the *Sabbath*, for sacrifices were by the Law to bee offered every day.

Secondly, Then shall wee have three Sacraments

K

for

God himselfe rested strictly, for hee rested from all his works Gen. 2. 2. unless Gods example teacheth us to rest strictly, it teacheth us nothing.

for the administration of the Lords supper is as well a part of sanctifying the Lords day, as the offering of sacrifices was a part of sanctifying the Sabbath. If then the sacrifices made the Sabbath a ceremony like to themselves, the Lords supper maketh the Lords day a Sacrament like to it selfe also.

Thirdly, If a ceremoniall duty enjoyned on the Sabbath made it partly ceremoniall, a morall duty enjoyned on the holy dayes made them partly morall. And thus should the feast of Paschever bee partly morall as well as the Sabbath.

*Answer.*

\* In respect of any mystery contained therein.

I grant you, that the Sabbath was a shadow or signification of the blessed rest to come, and that not as it was a seaventh day, \* but as the seaventh day was a Sabbath. But hence you would deduce a wrong conclusion, that therefore it is as was the Iewish shadowes, abrogative in the coming of Christ, and that wee are not bound to darke mysteries (say you) in this cleare sun-shine. *Ans.*

Wee are not bound indeed to any mystery, but to the duty contained in the number of seaven. Yet to the signification of the Sabbath wee are bound, which is not darke but cleare for so the Scripture hath made it to bee in the fourth *Hebr.* And although this Sabbath was shadowish, yet was it neither of like nature with their other Sabbaths, nor yet with other things whose signification reached to Heaven as well as it.

First I say, it differed from other Sabbaths because it properly signified our rest in Heaven (as wee see in the fourth *Hebr.* where it alone is mentioned) and they properly our rest on earth by Christ; and therefore were they so many (and it but one and the

the same from the beginning) to signifie that our rest here was to bee with manifold intermissions and in great variety.

Secondly I say, it also differed from other things whose signification reached to Heaven as well as it: For mostly they had a double signification, the one proper and proximate, as *Jewish* types, signifying the rest and flourishing prosperity, that the Church should have in the time of the Gospell; the other Analogicall and remote, intimating that in the end, Heaven should bee the accomplishment of our Gospell graces and benefits, like as in the mid way they were the accomplishment of their types and shadowes. \* But the Sabbath had precedency of these having for its signification properly and adequately one rest in Heaven, and the other abrogative *Sabbaths* subservient to it for the abrogative part (as appeares by the significant difference of rest that was imposed upon them in the wilderness, as I have else where observed more at large) it being Catholick and (the) Churches inheritance beginning with it and ending with it; and they being (that) Churches inheritance in like manner receiving their beginning and ending with it.

If it bee objected, that the Sabbath is as much fulfilled on earth as many other *Jewish* types, for many of them have not their perfect signification accomplished here but in Heaven. (as the *Jewish* circumcision shall not bee perfected till wee bee in the Kingdom of Heaven) and our everlasting rest hath its inheritance here in the soules of Gods elect, what difference then?

Ans. The difference consisteth in the immediate object which the types primarily and principally eyed. For the *Jewish* types primarily eyed the happy estate of the Church on Earth under the time of the Gospell, rest and joy.

\* For all the *Jewish* types being ordained for Christ, must bee fulfilled in and by Christ in the time of grace, which is his time of regiment, by administering grace as now hee doth being our high Priest entered into the holy of holies with blood to make intercession for us, and by compleating grace which hee shall doe hereafter, when asking hee shall come in glory to set us at liberty from all our enemies in that great Jubilee, when the day of refreshing shall come from the presence of the Lord: and then after that wee have done our part and Christ his, wee shall (a

complete Adam in soule and body and clothed with perfect innocency) enter into our Masters everlasting

Gospell, thereby to invite and bring their soules into a Gospell state by beleaving (so that though they are perfectly fulfilled in Heaven, yet they are properly fulfilled on earth) and secondarily or remotely its perfection in Heaven; For the time of the Gospell was (as I may say) properly their Heaven as it may appeare in that it is said, the Prophets and righteous men have desired to see (to wit looking through their types and shadowes) the things that you see &c. *Matth.* 13. 17 these being their primary and proper object, and as may appeare in the second place by the faultines of their covenant *Hebr.* 8. 7. and the faultines of the Gospell covenant. But this type of the *Sabbath* contrarywise primarily and principally eyed the happy estate of the Church in Heaven *Hebr.* 4. whereby their minds were to bee elevated above the *Mannah*, that they should partake of on earth, which they must enjoy with paines taking, even to the *Mannah* which they should feed on in Heaven with rest from all labour, and so is not yet fulfilled neither properly nor perfectly. For wee must note that the *Sabbath* signified properly Gods rest, or our rest with God, not first Christs rest and then Gods, though by reason of the admixtion of the Gospell in that time of the Law, it signified Gods rest to bee by Christ (as in its succession to *Mannah* hath beene shewne). I say that properly it signified not Christs rest; neither literally, in respect of the time of the new covenant under the Gospell, wherein we are set free from the burden which neither we nor our Fathers were able to beare, nor spiritually, in the soules of the regenerate freed from the Law (for this their other *Sabbaths* did in regard this weekly *Sabbath* could not properly doe it, at that time) though now under the Gospell, the *Sabbath-day* that attended the Law being done away, this weekly *Sabbath* now supplieth the place

of

of all their *Sabbaths*, and now it selfe alone signifies our already entrance into our eternall rest inchoatively, by being possessed of our soules spirituall rest in Christ, a thing which whilest the Law was afoote it could not properly imply; Because the Law gave no present rest but all future, though in the time of the Law (as aforesaid) it was signified to bee made good to us by Christ. Yet it never properly signified the rest of Christ in the soule, for then it had signified a present rest which was contrary to the Law, and is now our priviledge under the Gospel; The *Sabbath-day* being changed for that end from last to first. For 4. *Heb. 3. Wee which have beleved doe enter into rest*, where this rest of God is spoken of in a double respect, to wit, as denied to carnall *Israel* that fought to possesse themselves of it by works, but granted to Gods spirituall *Israel* that seeke it of Grace through faith, who shall not onely have it here after, but even for present are possessed of it in their soules, which happines the Law or first covenant never could afford.

So that although the *Sabbath* bee shadowish, yet is it not the *Jewes* proper freehold but common with them and us, being theirs onely, as they were the elect Church and people of God to whom it universally belongeth, and therefore was instituted even to *Adam* in innocency. For the Church of God in the clearest state of it never was nor never shall bee upon earth, without shadowish Sacraments and *Sabbaths*, being her proper inheritance, which were even in innocency, where our eyes were clearer then they are now.

And seeing that the *Sabbath* is not properly *Jewish* it cannot bee said to bee abrogated, because the substance is yet not come, which is Heaven it selfe; or our absolute rest and inableness to serve God there;

As was signified by that strict rest commanded to the *Jews* on this *Sabbath* in the time of *Mannah*, above other rests and other *Sabbaths*; but onely changed, to prove to us that the Gospell estates us in that rest (and that presently) which the Law should, but could not.

And now in our dayes the stricter that wee rest from worldly distractions, and the more sanctifiedly that wee keepe the *Sabbath*, the nearer wee imitate Gods example, \*and fulfill his intention in the institution of the *Sabbath*, and the better wee performe our duty in glorifying God (as the *Jews* did in doubling their sacrifices on that day) and the more comfort wee reape to our selves, in lively moralizing thence our heavenly rest which we shall have hereafter, free from all corruptions, interruptions, temptations. \* For in proportion all that belong unto the *Jews* concerning their resting and sanctifying the service in Heaven, to *Sabbath*, belong likewise to us *consideratis consideratis* that wee doe him here, *randis*.

Broad.

## CHAP. VI.



Arguments proving that the precept of the *Sabbath* is not morall nor perpetuall.

\* Did some men teach onely that the precept of the *Sabbath* was

greater, and of longer continuance than the precepts of the holy dayes, it were not so strange, but that the precept of the *Sabbath* and the precepts of the holy dayes should bee of different natures the one morall, and the other not, is incredible.

Answer.

## Answer.

A pitifull shift that these *Antisabbatarians* and the *Papists* are driven to for the maintenance of their opinions, even to the downe right adventuring to blot out that which God himselfe hath written with his owne hand; (a greater boldnes then King *Belshazzar* durst attempt touching the writing on the wall) witnes Master *Broad* here, and *Vasquez* the *Iesuite* else-where, who being driven to acknowledge (by comparing the words of the second commandement with the fourth of *Deut.*) that the Scripture doth forbid the adoration of the true God himselfe in an Image, and confessing with all that hee and his fellow *Catholicks* doe other wayes, what saith hee then to the commandement? why, because it will not bee obeyed it must bee repealed, and not admitted to have any place amongst the morall precepts of God, it was (saith hee) a positive and ceremoniall Law, and therefore ought to cease in the time of the Gospell, thus making the commandement of God of none effect to keepe their owne traditions *Gab. Vasquez. lib. 2. disput. 4. cap. 4. sect. 84.* But the *Iesuites* come short of the subtilties of our age, for they bluntly explode the second commandement, whereas they might have let it stand still with a distinction: Like as some of our *Antisabbatarians* (for they cannot all agree upon the point) doe, let the fourth commandement stand though not for its owne sake, or as a Law (though wee must pray, Lord encline our hearts to keepe this Law, as wee doe to the rest) but onely for some other causes and consideration dictated by our *Antisabbatarians*, some one, some another; to keepe the ten commandments from a blanke, I wonder what one man of a thou-

and hath wont to pray that prayer after the reading of the fourth commandement in their sense; which if they will have passe for Doctrine, they must either alter the frame of the commandement or else explode it as Master Broad doth.

But Doctor Heylyn *part. 2. pag. 241.* objects, that if this ejaculation bee to bee understood in a literall sense, according as the words are laid downe *in terminis*, it then must bee the meaning of it, that wee should pray unto the Lord to keepe the *Sabbath* of the *Jewes*, even the seaventh day precisely from the Worlds creation and keepe it in the selfe same manner that the *Jewes* once did.

To which I answer, that our praying that prayer in a literall sense now in our times doth force no such conclusions. Not to keepe the *Sabbath* of the *Jewes*: For though the commandement expresse a seaventh day for number yet it doth not *in terminis* expresse the order saying, *Thou shalt keepe the last day in the weeke, or of seaven*, and not the first, &c. (though I acknowledge from other reasons proper to these times the commandement had then that meaning onely) so that now the letter of the commandement is intended in our prayer onely with a circumstantiall variation according to the practice of the Church (derived from the Apostles) which expaines it to the meanest: Againe, not the seaventh day precisely from the Worlds creation, for that hath suffered many variations, nor did *Adam* keepe it, but he meanes the seaventh day from the first gathering of *Manna*.

Nor yet in the selfe same manner, that the *Jewes* once did. If by (once) hee meane in the strict time of the wilderness for reasons aforesaid. So that by the letter of the commandement wee now may pray the Lord to encline our hearts to keepe holy a *Sabbath*.

*bath*, and not the *Jewes*, a seaventh day and not the last of seaven ( For the Law in the letter respecteth properly and principally the number implying onely the order occasionally, for the season sake, because the creation was then the greatest good; which number it still retaines in the same letter, and upon a new season implies a new order, the reason whereon the order was built being circumstantiall, as I have proved before ). nor the day that God rested on after the creation, nor the extraordinary rest in the wilderness. I say, wee may ejaculate this prayer in a literall sense to the fourth commandement as well as to the fifth, where wee pray, *Lord encline our hearts to honour our parents, that according to thy promise, the dayes may bee long in the Land which thou givest us:* Now wee all knew that by Land there and then is implicitly meant the promised Land, or Land of *Canaan*. Yet the manner of expression which God useth in the penning of that Law ( as of that of the *Sabbath* ) admits a latitude ( *Ephes. 6. 2. 3.* ) not appropriating the promise to the Land of *Canaan* onely ( by saying, *that thy dayes may be long in that Land of Canaan which the Lord thy God giveth thee* ) so that the Tribe and the halfe which planted on this side *Jordan* might have prayed this prayer at the reading of the fifth commandement, as well as they which in the Land of *Canaan*, by vertue of the letter of that Law; and so in like manner may wee now: So excellent is the wisdom of the Lawgiver. That though in some temporary implicite circumstantiall sense, his Lawes might more properly belong to those people to whom they were immediately given then to us and our times; yet hee hath so ordered it that the Law is still usefull and binding for the substance of it, even in the letter. And therefore they that pray this ejaculation with understanding hearts, doe not pray,  
*Lord*

*Lord encline our hearts to keepe a Sabbath which is no Sabbath, but Lord encline our hearts to keepe a Christian Sabbath, a Christian seaventh day, and a Christian rest.*

But in the conclusion Doctor Heylyn saith, wee may thus expound this prayer. viz. *to pray unto the Lord to encline our hearts to keepe that Law as farre as it containeth the Law of Nature, &c.* (which yet Master Broad his partizan will not allow) a pitifull shift to keepe all whole: And such is Bishop Whites pag. 159. 160. The generality of whose conclusion there upon this ejaculation (saving his private exposition) may well serve to set forth the use of it now; For (saith hee) our prayer to God, prescribed in the *Liturgy*, is not to beseech him to encline our hearts to keepe the Law according to the speciall forme and circumstance of time commanded in the old Law, (which say I is the last day of seaven in memory of our creation) but in such a manner as is agreeable to the state of the Gospell and time of Grace, which say I is the first day of seaven in memory of our redemption, and not as hee interprets it, to wit, according to the equity and mistery of the fourth commandment, and according to the rule of Christian liberty, which hath freed Gods people under the Gospell from the observation of dayes, months, times and yeares (saith hee) upon legall and ceremoniall principles; true, if hee meane judaicall ones, and then hee cannot meane the *Sabbath*; For to bee freed from it is no part of Christian liberty, because not yet fulfilled by Christ, *Hebr. 4. 9. 10.*

But to returne to Master Broad, by your Marginall note it seemes you could allow the *Sabbath* (not in respect of the *Iewes* weakenes, but of its owne worth and greatnes) to bee of longer continuance then the holy-dayes but not perpetuall; wherein you exceedingly

dingly wrong your cause: for if of longer continuance why not perpetuall? and if not perpetuall, why of longer continuance? the Holy-dayes and *Jewish Sabbaths*, say you, expired in Christ, and if this common Sabbath be no other then a *Jewish Holy-day*, why doth not it expire with the rest? and if you can allow it beyond Christ, I pray you, what should hinder it for being perpetuall? neither is it incredible to thinke that the common Sabbath, and *Jewish Holy-dayes* bee of different natures; when as they had different institutions, different significations, different locations and different extensions,

Broad.

ARG. I.

No morall Commandement may be broken in case of necessity: but the fourth Commandement may; Ergo, it is not morall.

**T**He Major is evident, for a man may not *Ly, Steale* or the like to save his Life; The Minor is no lesse evident, for to save the Life of his Cattle a man may labour all the Sabbath, in seeking them covered with Snow, in lifting them out of Pits &c.

Workes of necessity are not forbidden in the intention of the Lawgiver, and therefore such do not breake the fourth Commandement.

Suppose the King by a generall Law shall forbid the eating of Flesh in Lent, a sicke Man eating Flesh breaketh the Law, though no doubt it be in the Kings intention, that in such case Flesh may be eaten: as it is in the Lawgivers intention that Workes in case of necessity

In case of necessity the whole Rest may be broken and not the strict only.

Obj.

Ans.

David brake the Law necessity may be done, so is it in the Lawgivers intention that the fourth Commandement in case of necessity may be broken, as other Ceremoniall precepts might in the time of the Law.

Obj.

The whole Rest (not the strict Rest only) is Ceremoniall, so that if a Man labour all the Sabbath in lifting his Cattle out of Pitt, in saving his goods from Burning, in Fighting against the Enemy &c. Yet he breaketh only the Ceremoniall part of the fourth Commandement.

Ans.

Unlesse such breake the morall part, none ever did, nor can do, and consequently there is no morall part: consider that to breake the fourth Commandement, and to profane the Sabbath are the same, and now that the Sabbath is profaned only by worke was shewed before\* those Lawes only are to be tearmed Morall whereby the observation of Morall duties, such as are Prayer, Almes &c. are prescribed as for Time and Place, they are necessary circumstances about the performance of Morall duties, and their Lawes are to be tearmed Circumstantiall.

\*Chap. 3.

Mr Jacob in his reply to some notes of mine above twenty yeares since acknowledged that the fourth Commandement was circumstantiall and not morall. And I suppose that many other when they have a little considered the matter will easily acknowledge as much, but yet as he, so they, will have it perpetuall nevertheless: wherefore I come to prove that the fourth Commandement is abrogated.

Answer.

In answer to your Argument, I say, that the fourth Commandement can be no more broken then the first second or third. For as in the first other things may be loved, but not unlawfully loved, and as in the second

cond Images may be made, but not unlawfully made, and in the third the Name of God may be used and taken, but not abused and taken in vaine: so in this fourth Commandement wee may do worke, and yet breake this no more then the other, if so be not unlawfull worke, but such as agreeth with the sence of the Lawgiver, and may bee gathered by comparing places of Scripture, which wee find to bee such as may promote Piety, Mercy and Charity. And therefore is that following Objection of moment. For in all Lawes the meaning of the Lawgiver, and sence of the Law it selfe is principally to be respected, not the Letter: for that thing may be contradictory to the Letter of the Law, which yet is no breach of the meaning of the Law: if so bee it bee agreeable to the rules of Right, Reason and Piety. \* As where wee are comanded not to Sweare at all, you might well imagine what would follow thence, if this doctrine of yours might take place, that therefore to Sweare at all is to breake this Commandement, and so in this fourth Commandement where wee are bid to doe no manner of Worke, if you will cleave to the Letter, you may soone find your errour to your cost. But God giveth his Lawes and Commandements to reasonable Creatures, who should therefore be able to judge of them according to the Rules of Truth and Reason. A London Marchant chargeth his Apprentice upon a Shrowtuesday that all that Day he stirre not out of his House, if so bee the Apprentice upon occasion goe into the backe Court, you will not say hereupon he breaketh his Masters commandement. That therefore which one affirms of mens writings is true touching Lawes, to wit, that wee must seeke for the meaning by the matter, as well as by the Letter; and lend our Eares to listen and observe what they desire to speake, and not make them speake only what

\*For it is supposed that all Lawes ought to bee such, and if otherwise then they cannot in a right sence be said to bind, and so consequently not to bee broken.

\* See 3. Ioh: 15 16.  
18.

λογισται εστιν οτι  
αποστολοι ησαν ιεροδ

\* I conclude workes  
of necessity within  
these termes of Piety  
and Mercy, wherto I  
limit the workes of the  
Sabbath; because what-  
soever workes are done  
on that Day (though  
they be workes of ne-  
cessity as feeding  
Beasts &c.) ought to  
bring forth some spe-  
ciall glory to God, by  
some Sabbaticall and  
holy use, under one of  
these two heads; and  
therefore doth Christ  
turne that Act of ne-  
cessity (when his A-  
postles for hunger sake  
rubbed the Eares of  
Corne) into an act of  
Mercy, saying I will  
have mercy and not  
sacrifice.

what we desire to hear, unless we will be like  
little Children, who having some tany running in  
their Heads, imagine the Bells to ring and sing as they  
think and speak. And so we must not be  
- So that where ~~Christians~~ <sup>Christians</sup> ~~was~~ <sup>was</sup> ~~an~~ <sup>an</sup> ~~idol~~ <sup>idol</sup>  
the Priests profaned the Sabbath in the Temple, and  
miraculously, it is spoken according to the Capacity  
and misprision of the Superstitious Pharisees, \* the  
better to convince their error, intimating that if they  
condemned the actions which his Disciples did in his ser-  
vice to be a breach of the Sabbath, they must by the  
same Reason account the actions which the Priests did  
in the service of the Temple to be a breach of the Sab-  
bath; (for he had more authority to use their service,  
than the Temple had to use the service of the Priests)  
but that they did not, therefore nor ought they to  
thinke this a breach of the Sabbath, for indeed such  
of necessity within workes as tend to Mercy and Piety \* are so farre from  
these termes of Piety and Mercy, wherto I  
limit the workes of the Sabbath; because what-  
soever workes are done  
on that Day (though  
they be workes of ne-  
cessity as feeding  
Beasts &c.) ought to  
bring forth some spe-  
ciall glory to God, by  
some Sabbaticall and  
holy use, under one of  
these two heads; and  
therefore doth Christ  
turne that Act of ne-  
cessity (when his A-  
postles for hunger sake  
rubbed the Eares of  
Corne) into an act of  
Mercy, saying I will  
have mercy and not  
sacrifice.

breaking the Sabbath (which commandeth an holy  
Rest) as that they are the proper fulfillings of it, even  
as to do the will of our Father in Heaven will be no  
impediment to our Rest there. And indeed the just  
intermission of Rest on the Sabbath, is most impro-  
perly called a dispensation of the keeping of the Sab-  
bath, for in nothing ought Rest to bee intermitted on  
the Sabbath, but in such things as tend more to the  
sanctifying of the Sabbath (such were Christs Sab-  
bath Day eares which he might else have suspended  
till the next Day) for Rest being principally ordained  
to remove the impediments of the Sabbaths sancti-  
fying ought of right to give way to its furtherances:  
whereas the dispensing with a duty is to prejudice  
that for the advantage of some other.

But by the way take notice that, from the Phari-  
ses reproving Christs Disciples, in the beginning of  
this 12. Mark: for rubbing the Eares of Corne on the  
Sabbath

*Sabbath Day*, it is objected by some, that that Law given in the wilderness in the time of *Moses*, touching their not preparing their food on the *Sabbath Day*, was then of force and a force in the opinion and practice of the *Pharisees*, else they would not have reproved the Disciples for so doing, to which I answer, that they did not reprove this action of *Christ's* Disciples in reference to that Law, or with any such opinion that it was of force, or in respect of any such practice of their own: but as a work and so a breach of *Rest* (as *Mr. Braud* rightly observes in his third chapter) nay as a needless and tuncory work or action, as may appear.

1. In that they themselves were not so ill instructed in the lawfulness of works of mercy and necessity (seeing they led their Oxen to watering on the *Sabbath Day*) that they would have found fault with it had they conceived it to have been a work of necessity.

2. In *Christ's* excuse or justification of them, from the necessity of what they did, implying first that it was not needless and superfluous, as they by their Pharisaical earping and mispicion conceived, but necessary, and secondly that it was not unlawful, because not needlesse.

3. I answer, it was not their practice as you may see *Luke 14* by comparing a verse with *Ex 16* next except of some superstitious ones, such as *Ignatius*, and *Aug.* mentioneth.

4. I answer, it was not their opinion, for then the *Pharisees* would have replied upon *Christ's* argument, that necessity made it not lawfull to them, in regard that that necessity was begot by their improvidencie, in not preparing and making ready their viands before hand on the Day before, according as that Law enjoined:

*Obi.*

*Answ.*

enjoyed: for so it is likely through the improvidence of the man that gathered Sticks on the Sabbath Day (probably for to seeth or bake some *Manna* unprovided the Day before) his action became necessary and yet he was stoned for it.

Obj.

But here it will be said that if this action of *Christ's* Disciples was a breach of Rest, and so judged to be unlawful, then in like manner it is unlawfull for us going through a Corne Field on the Sabbath Day to do the like.

Ans.

It is as well unlawfull to us as to them needlessly and cutforily performed, but with a distinction of unlawfulness for it was literally unlawfull to them, but it is spiritually unlawfull to us: For it was of a positive holines to them in their times, but to us it is only of a relative holines: so that such an action is unlawfull to us, not properly as a breach of Rest, but as it is a distraction, or a fruit and effect of empty carnall and earthly minds on that Heavenly Day: for else in case of necessity (for mercy sake) it is lawfull, or as an helpe and furtherance of the spiritualizing or sanctifying of that Day it is also lawfull: as if a man for the helpe of his mind in meditation, or to deduce some point of instruction do pluck an Eare of Corne, and anatomize it by rubbing it in his hand, the better to see the wisdom and power of the Creator in it. For thus even in the time of *Israel*, the Temple sanctified workes to it owne service, even on the Day of Rest: as *Christ* sheweth after in this *12. Math.* intimating that the principall end of the instituting the *Sabbaths* rest from carnall workes, was for the service and helpe of the Temple of our minds and Hearts in the workes and wayes of God *Isaiah 58. 13. Levitic 23. 27. 28 &c.* And therefore did the godly-wi'e among the *Jewes* make no scruple of working on the Sabbath Day to this end, as the Priests in the Temple, nor to travell further

further then a Sabbath Dayes journey for this purpose, as wee see by the godly *Shunamite* her going to the Prophet *2 Kings 4. 22. 23.* For spirituall and holy ends make spirituall and holy actions, so that the action bee not unlawfull but indifferent. To this purpose its worth our observation to consider how that the building of the Tabernacle (and Temple) gave place to the rest of the Sabbath, *Exod. 31.* intimating that distracting bodily labours, or the carnall part or employment of or about even holy things, their *opus operatum* must give place to the spirituall rest of heavenly mindednes, and spirituall worship or worshipping of God in Spirit: And againe on the contrary the Sabbath-rest gave place to the serviceable works of the Temple (and Tabernacle) implying that our carnall rest must give place to his spirituall worship and service. And hereupon let mee in an holy *Jealousy* annexe an exhortation to some of the Ministers of this Land (for blessed bee God it needs not to all) that they would carefully provide, and looke that they doe not build the Tabernacle on that day; I meane that they rest not in the *opus operatum* of their holy employments, and busying themselves about the carnall part of holy things, in putting off the studying of their Sermons, or getting them by heart (except it bee to worke them upon the heart, and not barely to commit them to memory) till that day, and so though they take care to build the Tabernacle of Gods Church, yet they in the meane time neglect the Temple of their owne hearts, in serving God in the Spirit and not in the letter or outward performance onely. But it were well if they would gather and prepare their *Mannah*, seeth it and bake it the day before, that when the Sabbath came, they might have nothing to doe, but to chew and concoct it into their owne Spirits. \* and so spiritually in the

L

Doctor Taylor in his  
expe-Christ revealed page

148. The Minister must not onely set the Word and Sacraments before others, but himselfe must feed on them as the Priests did on the Shew-bread all the weeke and year long, least it befall him, as that Prince which saw plenty of food with his eyes but tasted not of it, <sup>2</sup> Kings 7. 29.

\* In the vestry or elsewhere.

experience of their owne hearts (not heads) dish it out to their hearers; which would bee an happy meanes to make them see better fruits of their labours: For commonly that which is notionally delivered is notionally received, and that which is spiritually and powerfully delivered in the evidence of the Spirit, is spiritually and savingly received (though I know to the pure all things are pure; a good stomacke can digest good meat, though the cooke perhaps never lick his owne fingers, how ever it bee cooked or dished: it may bee as the yolke of an egge to the hearer, when it is as the white to the speaker without tast or life) for Spirit begets Spirit, as fire begets fire; And as a worthy Writer of this Church saith to this purpose, that it can hardly sinke into an hearers heart, that never went further then the speakers head. This fault in part is to bee suspected in some Ministers by their absenting themselves\* from the publicke prayers of the congregation, not comming in till the Psalmes bee almost at an end (of ill president, the congregation losing the Doctrine of their example and the assistance of their Spirit) not but that some men at some times may bee justly and really straitned and necessitated to sit udy or get by heart their Sermons on the Sabbath-day, others also may bee of weake memories and must bring it fresh. To such I speake not, but onely to make them their afflictions, and to watch and pray against them; but to them to whom God gives *Mannah* for gathering and preparing, that they doe not put up with the worse, and neglect the better part of the duty, satisfying themselves with this that they are in their Divine calling, conversant about holy things, and so gather *Mannah* when they should eat it. It is an easie thing to take great paines in the outward part or performance of holy things, which oft proves a snare, causing the neglect of the Spirit of the

the inner man: For many are great labourers in the worke of the Lord, that are starvelings in the Spirit of the Lord, satisfying themselves with a Popish peace of conscience in the deed doing, in stead of joy in the holy Ghost, bringing indeed meat to their nests, but through hast or lazines eating none themselves; or like Taylors make cloathes for other men to weare, so they never assaying their owne points how they fit or may fit their owne Spirits, but thinke it is their duties to teach, and other mens duties to doe. And let mee also admonish the People that they take not scandall or offence by carping or misprision at the Ministers absence in time of publicke prayer, as the *Pharises* did here at Christs Disciples, but rather judge them necessitated to it.

But it will bee said, that it is beyond flesh and blood, thus to spend a whole day in heavenly mindednes.

*Obj.*

It is indeed hard to flesh and blood, but where the Spirit is there is liberty: A Gentleman that handles a flae for novelty sake thinks it an hard thing to thresh an houre together, but the Country *Husbandman*, that is called to it, and by frequent use hath made it another nature, to him thinks it no hard thing to thresh a whole day together. So flesh and blood wanting the skill to handle spirituall tooles, and feeding on spirituall things with a forced and not a naturall palate, digesting divine truths but as other truths of other arts, onely into a notionall meditation to improve his understanding or outward practice a little, to such a man it must needs bee hard: But hee that is begotten of God, and hath a new nature put into him, hee is skilled in the way of the Lord, and findeth such sweetnes in digesting divine truths into his Spirit, and in renewing and maintaining his spirituall acquaintance with God

*Ans.*

in giving and receiving, and in the variety of Gods spirituall ordinances: as that it is not hard to him; for when flesh and blood knowes it shall have no liberty it will looke for none, and then the Spirit easily beareth rule. I wish by the way that such men as talke of keeping every day *Sabbath*, to cry downe the weekely *Sabbath* thereby, doe know their owne meaning whilst withall they say, to spend a whole day in heavenly mindednes and spirituall employments is an heavy yoke; and implyingly make it part of our *Christian* liberty to bee redeemed unto earthly mindednes and not unto heavenly, whereas it is both the best and cheifest part of our *Christian* liberty, to bee redeemed and inabled unto heavenly mindednes, and to a willing, powerfull, spirituall performance of holy things, in this time of the ministration of the Spirit, being delivered from the ministration of the dead letter, which embodaged them to the outward and carnall part, and unwilling weake performance of them through the weakenes of the flesh: For the Spirit is therefore a free Spirit, not because hee freeth us from the Law, but because hee sets us free to the performance of it: Thus *David* looked to bee a free man and set at liberty, not from obeying but to obeying and doing the commandements *Psalme 119. 32.* I will run the wayes of thy commandements when thou hast enlarged my heart. I wish wee were lesse guilty of this *Judaisme* in our dayes viz. making our holines consist rather in rest, then in resting to bee holy. Sure I am those that walke the most exactly and strictly in this way of heavenly mindednes on that day, find the benefit and sweet thereof to their soules, and good reason: For that promise *Isaiab 58. 14.* Then shalt thou delight thy selfe in the Lord is not onely made to, but also to bee fulfilled by the performances of the duties injoynd us in the foregoing

going verse, of not doing our owne wayes, not finding our owne pleasure, not speaking our owne words, the Spirit of God working this unspeakable delight and comfort in the soules of them that so walke.

Now I come to speake to your answer to the second objection, and therein to shew you when wee are said to breake the morall part of the *Sabbath*, which is, when wee either doe our owne works, or Gods worke to our owne ends. For had rest beene properly or onely the morall part of the *Sabbath*, then had the superstitious *Iewes* kept it, none better. But a man may rest and not keepe the *Sabbath*, and a man may worke and not breake the *Sabbath*: And indeed that man that both resteth and worketh to wit, from his owne works to doe the works of God, is the onely true *Sabbath* keeper: And therefore as wee are advised in another case, that whether wee eat or drinke &c. So in this case, say I, whether wee rest or worke let it be done to the glory of God, else our rest is but the rest of brute beasts, and our works the works of prophane Men and Hypocrites. So that on the *Sabbath* our rest must give place to all Gods good works, and on the contrary all our works must give place to Gods rest: For whether wee rest or worke, it must be unto God, and not unto our selves, for so onely wee fulfill the *Sabbaths* signification.

Lastly, for answer to that which you say in prooffe hereof, how that those Lawes are onely to be esteemed morall &c. I aske you what prayer or Almes &c. is there commanded in the third commandement, *Thou shalt not take the name of the Lord thy God in vaine*, and yet this you cannot deny to be a morall Law. If you say there are, then I answer, no more then in the fourth commandement where

wee are to keepe holy the *Sabbath*, or to sanctifie it with an holy rest : by which is not meant a bare rest, no more then by an holy convocation is meant a bare meeting together, but it is meant in regard of the holy duties that were to bee done thereon of praying, praying God, reading *Moses Law*, sacrificing &c. And why is not, remember that thou keepe holy the *Sabbath-day* as well morall also, as, thou shalt not make to thy selfe any graven Image, in the sense in hand. And whercas you say, that time and place are circumstantiall (implying them thereby to bee indifferent things) I answer, that in themselves they are so, but if God please to alter their natures, hee may; Thus hee disposed of the Temple for a time, and the *Sabbath* for ever to bee his proper ordinances. Consider how inconsistent you make it, for resting to bee the sanctifying of the *Sabbath*, and yet the Law of the *Sabbath* to bee but circumstantiall to other duties.

Broad.

ARG. II.

**B***T Sabbaths Col. 2. 16. the weekly Sabbaths are to bee understood, by ordinances then in the 14. verse the Law of these Sabbaths must needs bee meant as well as the Lawes of new Moones and Holy-dayes, and now these ordinances, that is, precepts of the Sabbath, new Moone and Holy-dayes are here said most manifestly to bee blotted out.*

Obj.

*Though Saint Paul here saith that the precept of the Sabbath is blotted out, yet his meaning is not that it is wholly blotted out, but onely in pari.*

Ans.

*So any one may say of the precepts of the new Moone and Holy-dayes, and would it not trouble them to seem by*

by the Scriptures how much is blotted out, and what is left uncanceled?

The received division of Moses Law hath beene into morall, ceremoniall, and judiciall.

That any commandement should bee partly ceremoniall, and partly morall, partly an ordinance and partly not, partly nayled to the Crosse and partly remaining in the Arke, partly blotted out and partly left to be read and observed; I could never yet find in any part of Gods word. And this no doubt some of late perceive well enough, and therefore teach that the precept of the Sabbath is wholly morall, or (as their words are) no more ceremoniall then all the rest.

Master Dod and Master Cleaver on the

They see plainly that hee which will have it partly blotted out and partly not, had need bee greater then an Angell, as teaching in part another Gospell then Saint Paul did. Consider that Saint Paul here saith as much of the Sabbath and the precept thereof, as hee doth say of the New-moone and the precept of the same, and againe that hee saith as much here of the New-moone and its precept, as is said of them in any other place.

Though the precept of the Sabbath bee wholly blotted out, as the precepts of the New-moone and Holy dayes soyned with it, yet not the fourth commandement in the Decalogue. Wee grant the fourth commandement is ceremoniall and blotted out so far forth as it enioyneth the Sabbath (not onely the seaventh day and strict rest) but this commandement is of a larger extent then this commerh to.

Obi.

Touching the supposed substance and morality of this commandement, see chap. 8. sect. 4. 5.

Ans<sup>r</sup>.

The fourth commandement and the commandement of the Sabbath are the same after the Scriptures, so that Saint Paul here saying the commandement of the Sabbath is blotted out, it is all one as if hee had said, the fourth commandement in the Decalogue is blotted out, you have no colour of prooffe to the

Such as teach (and this is the common Doctrine) that the fourth commandment is partly ceremoniall, doe say in effect that it is partly blotted out,

contrary. As touching the fourth commandment, being blotted out so farre forth as it enioyneth the Sabbath, consider that the fourth commandment must needs enioyne the Sabbath, so farre forth as it is contained in these words, Remember the Sabbath-day to sanctifie it, &c. If God had made this Law both for Iewes and Christians, is it credible but that hee would have set it downe in words fitting both sorts, so that Christ at his coming should not have blotted out any part thereof? Certainly Christ would not have written that againe which hee had once blotted out, suppose that hee also had left Tables.

In a word the Sabbath is the onely thing spoken of in the fourth commandment, and no Law of God or Man ever stood in force longer then it bound to doe the thing mentioned in it \*

\* Many in England so doe, yea the last Parliament may well bee thought to dislike it, for neither in their title of the act for

keeping the Lords-day, nor yet throughout. The body thereof is this name used, although the heathenish name Sunday bee in both, yea and although the commandment read in the Church speaketh of sanctifying the Sabbath.

as many as dislike the name Sabbath for the Lords-day, have cause to dislike this commandment for the Law thereof, for the one is as well Iewish as the other.

### Answer.

By *Sabbaths* in that 2. Col. 16. is to bee understood the *Jewish* ordinances, which properly belonged to them and their time, such as were their solemne feasts, which although they were *Jewish* Holy-dayes, yet did they also carry the name of *Sabbaths*, and holy convocations, because of the Analogy they had with the weckely and morall Sabbath.

\* See Isa. 1. 13. compared with the 14. verse.

*Sabbath*, as wee may see *Levit. 23*: In the beginning of which Chapter you shall find the weekly *Sabbath* most gloriously intituled ( *THE SABBATH OF THE LORD* ) and remarkeably paled out from among those *Jewish* Holy-dayes, Feasts, and *Sabbaths*. For God, in that Chapter instituting his solemne Feastes, or *Jewish* Holy-dayes, in the first place noteth out his weekly *Sabbath* ( in the third verse ) to bee none of them, by a glorious and sublime title, and pregnant difference, which seemeth to bee distinctly penned by the holy Ghost, to prevent confusion and unequall mixture. \* And, having first done this, then hee in the rest of the Chapter proceedeth to shew what Feasts hee meaneth, which hee also calleth *Sabbaths*, but in a farre different sense. And thinke you, that the Apostle would so carelesly and slightly have jumbled together ( in this place of the *Col.* ) what God, even in the time of the *Jewes*, was so carefull to distinguish, as in this 23. *Levit.* appeareth, as also in the exhibiting of his Lawes, which were of severall natures, ceremoniall and morall, amongst which this was one, and which with the rest was put into the Arke.

\* Which very thing is your fault and labour.

And as in your answer to the first objection you say, that you cannot find in any place of Gods word why any \* commandement should bee partly ceremoniall, partly morall, partly nailed to the Crosse, and partly remaining in the Arke, partly blotted out, and partly left to bee read and observed; I affirme the same of the Decalogue or ten commandments as *Moses* numbers them *Deut. 4. 13*. Not but that in the delivery and exhibition of this Decalogue

\* Indeed the *Sabbath* is both wholly ceremoniall and wholly morall, as was signified by its double exhibition to the *Jewes*, once by the hand of *Moses* and another time together with the Law shewing that though it was of a typically, and ceremonious signification, yet notwithstanding it was of equall condition with the morall Lawes, by Gods speciall appointment. For when I say the *Sabbath* is ceremoniall, I meane not in an abrogative, but in a significative sense.

(this

(this rejoynech upon your following answer to the second objection) there were things (as I have said before) which were more proper in regard of circumstance to the *Jewes* then to us, and yet God made the Decalogue as a Law both for *Jewes* and *Christians*, and hath set it downe, though not altogether in words and letters, yet in sense and substance fitting both sorts: So that the Law may still bee truly said to remaine, although Christs comming, and the state of the Church differing, may vary some circumstances; as by changing the *Egyptian* deliverance into the antitype thereof, to wit, our spiritual; and the Land of *Canaan* meant in the first commandement, into *England* where wee dwell; and so likewise the memory of our creation into the memory of our redemption; and their gates into our jurisdictions; and thus though there is an alteration made, yet doth the Law remaine the same in sense.

Broad.

### ARG. III.

**I**N the 31. of *Exod.* we read thus, Verely my Sabbath yee shall keepe, for it is a signe betweene mee and you, throughout your generations, that yee may know, that I am the Lord that doth sanctifie you.

The like was signified Here by sanctifying is meant separating from other by cleane meats, *Levit.* Nations to bee a peculiar people to himselfe. In this

10. 24, 25, 26. *Ab.* sense Aaron and his Sons are said to bee sanctified, *Exod.* 29. 44. Aaron and his Sons were sanctified and severed from the other Levites to bee the Lords Priests, and the Israelites were sanctified and severed from other Nations to bee the Lords people, of which sanctifying the Sabbath was a signe, in as much as it was a day

a day sanctified and separated from other dayes of the weeke for the Lords service.

Now if God gave the Sabbath for a signe to the Israelites, the Sabbath could not bee common to other Nations, and consequently was a meere ceremony as was circumcision. Abraham received the signe of circumcision, and the Israelites received the signe of the Sabbath. Hence I thus argue, such as is the Sabbath such is the precept thereof, The Sabbath is a signe, therefore the precept thereof is significative or ceremoniall and is abrogated. Here consider, that if Noah had taught his household, and Lot his Sons, Abraham his Sons by Hagar and Keturah, Isaac his son Esau, and Melchisedech his people to keepe the Sabbath, the Sabbath could have beene no signe to the Israelites, for the World would have beene replenished with Sabbath-keepers at that time, and a long time after, so that no doubt wee should often read of this matter in Heathen writers.

### Answer.

You say the Sabbath was given to the Israelites as a signe of their peculiar sanctifying or separating to bee the people of God from all others, and hence you fallaciously conclude, that therefore it cannot bee common to others. \*

For though it be true, that as a signe it was proper to them onely in their times, and so also was the whole Law, as it was renewed and given of God for a covenant betweene him and them \* (and therefore

\* See this confuted in Master Richard Bifield pag. 87 88. where hee sheweth how every signe of separation or consecration is not ceremoniall. Nor doth every separating or sanctifying marke oblige onely those that have that marke, pag.

130.

\* The giving them to the Israelites was a signe the Lord was nigh to them, and therefore in vaine doth Master Dow alledge pag. 15. That in that the Sabbath is called a signe betweene God and the Israelites; that hee was their Sanctifier and Deliverer out of Egypt, which it could not bee, if it were given to all Nations in Adam, seeing the Law was the like.

doth

doth hee say *Psalm* 147. 19, 20. Hee hath shewne his word to *Jacob*, and to *Israel* his judgements, and statutes, and that hee hath not dealt so with every Nation, (that is with any Nation) neither have they knowne his judgements) so that the *Sabbath* and the whole Law are alike significative, and indeed have somewhat of signification in them in this second exhibition: For as the Church it selfe was then typicall, signifying the Church of Gods elect; So was the Law, as given to them, as may appeare in that it was twice written; to shew the double writing of it, by nature and grace in the hearts of the elect.

So that both the *Sabbath*, and the rest of the Decalogue, as they are morall Lawes, are forever common to the universall Church of God; being not onely bare signes, but of a double nature. For the same thing may bee both proper and common in diverse respects: As the Land of *Canaan* was proper to the *Jewes*, as it was the Land of promise, and yet it was common to many Nations in the use thereof, to wit, as it was a place of commerce and habitation, and so is to this day. And so the whole Decalogue wee know was common, as it was the Law of nature, to all Nations and People, even in those times of the *Jewes*, but yet is it in the fourth Chap. of *Deut.* 13. verse, appropriated to the *Jewes*; because it was given, in a speciall manner, as a Covenant betweene God and them, and in that respect it is opposed to things that are common to all People, in the 19. verse of that Chapter, as the thing, wherefore and whereby God will bee especially worshipped, even for that very cause; because (as hee himselfe layeth downe the reason there) they are distributed unto all People under the whole Heaven: And yet is this Law no  
man

men will deny in the morall sense of it common to us now, as hereof the Sabbath is a part) nay, and was also common to them that were not *Jewes* even in the time of the *Jewes*, though not in nature of a speciall Covenant, yet so as it was a Law of nature (which the precise Sabbath, I confesse is none, but only made equivalent by revelation) and therefore did they then observe (though for times of worshipping God, yet happily) not the whole day, or at least not every seventh; for that most properly is the Churches right and rite. Moreover the very Sabbath it selfe was of force, by vertue of the fourth commandment, to all that came within the cognizance of it as well stranger as *Jew*: And therefore could it not bee meant a signe of separation in your sense, so as to appropriate it solely to them, and thereupon to create it a mere ceremony. Many things there were indeed, among the *Jewes*, that bare this sense expressly, as the *Paschall-Lambe*, whereof by expresse words no stranger was to eate, untill hee was made as one that was borne in the Land by circumcision; *Exod.* 12. 48. But it was other wayes in the commandment of the Sabbath, for the stranger (*quatenus* stranger) was to observe it, if they were within their gates\* (*Iudebantur ferriari eo die, quemadmodum & Judæi, indigena, saith Zanchy.*) And not as the *Antisabbatarians* of our age would persuade, that it belonged to the proselite stranger onely.

Again I argue against you out of your owne place, 31. *Exod.* That if God meant it as a bare signe peculiar to the *Jewes*, why then doth hee fly backe to the primitive institution of it, in the seven-teenth verse, reinforcing the commandment there, upon that reason which is common to all mankind. The words are these: *It is a signe betweene mee and*

\* For though wee refuse the Law as a Covenant, yet wee entertaine and honour it as a rule of obedience. Nor surely are wee to say, that the Law because it was given to the *Jewes* must bee in the same respect to us as to the *Jewes*, else it bindeth not at all, if so bee it bee qualified according to our times, and turned from a covenant to a rule. Then granting this change and yet retention of the whole, why not also of that part thereof which concerns the Sabbath.

\* *Nehem.* 13. 16, 19, 20, 21.

the children of Israel for ever; For in six dayes the Lord made Heaven and Earth, and in the seventh day hee rested.

Now wee know, it was never the property of the Jewish types to looke backward to the state of innocency, but forward,

But you will say, that the first institution of the Sabbath was but a prophecy or fore-runner of the second.

To this I answer, That it is very ill likely, that any thing that was proper to the Jewes as a ceremony, and not common to the whole Church of God (for whose sake the World was made) was prophecyed or fore-ordained in innocency; For all the things that are made use of in Scripture from the state of innocency, are spoken of as appertaining to the whole Church of God, and not proper to any one People or time: And so is the Sabbath made use of in the fourth *Hebr.* to signifie an everlasting rest, to whom? but to the People of God.

But you will aske mee, how I know that this Law of the Sabbath was given in innocency, and not after the fall?

I answer, that this one reason may serve for all; Because that whatsoever *Moses* maketh mention of before the fall, wee have good reason to thinke it to bee done in innocency, and to allow as well his Method as his matter in that particuler. But hee placeth the Law of the Sabbath before the fall: *Ergo &c.* Besides your owne Hypothesis Roppeth this objection.

For if Adam should have kept the Sabbath had he continued in innocency (as you suppose hee should) its like it was revealed to him in that state.

And

And the rather was the *Sabbath* given in inno-  
cency, that it might be understood to be equal  
with the Law of nature, and to appertain to the  
whole Church of God; which afterwards was to  
be of a double condition, and for the *Sabbath* serves  
for a double end answerable to these conditions,  
to wit, in memoriall of the creation as it is in the  
20. *Exod.* 17. and also in memoriall of our re-  
demption as in the 5. *Deut.* 15. and as is the  
*Sabbath* such is the Law, of a double obliga-  
tion to us in respect both of our creation and re-  
demption.

*Note.*

It is very observable in those two places how  
an order is kept (which giveth authority to our  
second *Sabbath* and to the reason thereof) for in  
the first giving the Law *Exod.* 20. the *Sabbath*  
is enforced by the creation, and in the repetition or  
second giving of it in the 5. *Deut.* it is altogether  
enforced upon the redemption, the creation not  
being once named or mentioned there in the Law  
of the *Sabbath* or fourth commandment, lively in-  
timating the subsistence of the fourth commande-  
ment under the Gospell, and the binding authority  
of it in our dayes, by the incorporation and addi-  
tion of the reason of our new creation or spirituall  
deliverance by Christ, into the commandment, in  
stead of the old reason which is utterly omitted as  
if it were forgotten, or at least overtopped and trium-  
phed over by us that are the second generation of  
*Israel*.

\* Answerable to that  
65. of *Isaiah* 17. I.  
will create new

Heavens and a new Earth, the former shall not be remembered nor come into  
mind.

I wish.

I wish our *Antisabbatarians* to consider well, that such a repetition of the fourth commandment (not *searism* or by it selfe, but together with the whole Decalogue in its proper place) with such a materiall omission and addition or alteration, cannot but bee significantly and doctrinally meant by the holy Ghost there.

But some argue, from this connexion of the *Sabbath* to their deliverance out of *Egypt*, that the *Sabbath* was therefore given to them for a memoriall of a particular benefit to them, and so belonged to the Ecclesiasticall Government of the *Jewes*, and therefore though it were not typical, yet for that cause it ought to bee done away.

To whom I answer, that upon the same reason they may as well abolish the whole Law (and turne *Anticomians*) if they ponder it connexed with its preface.

I will borrow Master *Richard Bifeld* to conclude this point pag. 88. who saith, that the *Sabbath* in these places of *Exod. 31. 13.* and *Exod. 35. 2.* is called a signe in two respects.

First, in that it is an Argument and Document betweene God and *Israel*, and so betweene God and his People for ever, whereby they may know, that God hath sanctified them.

Secondly, it is a signe not of any future thing, but of a thing present, as every adjunct that is a visible concomitancy is a signe of the subject present.

For in the observation of the *Sabbath* there is a publicke profession of that communion which intercedeth betweene God and us. As then every solemne profession is a signe of that thing

of which profession is made, so also is the *Sabbath* called in this respect a signe.

*Broad.*

ARG. IV.

**G**od resting on the seventh day, it became his Sabbath or Day of rest, as wee searme that a mans birth-day wherein hee was borne, and as the other dayes of the Weeke were Gods working dayes. This his resting (as I have shewed before Chap. 5.) was typical, and it was the reason, why God did sanctifie the day, and commanded men to sanctifie it as appeareth by Gen. 2. 3. and Exod. 20. 11.

Hence I thus reason, such as the foundation is, such is the building; The foundation (Gods resting on the seventh day) was typical, and therefore his sanctifying it presently, and mans sanctifying it afterwards was no lesse.

The Sabbath doctrine is builded on the sands.

Finally consider whether more then this may bee not spoken of Sion, and the Temple, then is spoken of the Sabbath. This is my rest for ever. Psalme 132. 14. My house shall bee called an house of prayer for all People, Isa. 56. 7.

I doe not know where the Sabbath is tearmed Gods rest for ever, and for all People.

M

*Answer.*

## Answer.

My former Arguments have beene sufficient to give this its answer, for I have alwayes granted the *Sabbath* to bee typicall from the fourth *Hebr.*

Your comparison of the *Sabbath*, with those phrases belonging to the Temple and *Sion* in holy writ, is a meere flourish, and readily answered out of the fourth of *Hebr.* where the typicall rest of the *Sabbath* is extended farre beyond the typicall rest of *Canaan* wherein *Sion* was, for the holy Ghost saith there, that the *Sabbaths-rest* still remaineth to the People of God, implying the contrary of the other rest.

Broad.

Broad.

CHAP. VII.



THE chiefest Arguments of the adverse part answered. I come now to answer the chiefest Arguments of the adverse part, I say the chiefest, for with a cloud (not of witnesses seeing they prove nothing, but of Arguments) such as they are, whereby some go about to obscure the light, I will not at this time have any thing to do, hoping that as a mist it shall of it self vanish away, from before the eyes of all those that read this Treatise with understanding.

ARGUMENT II.

**A**DAM was commanded to sanctifie the seventh day in the state of Innocency, therefore it is morall to sanctifie one day in a weeke, I thinke it best to make answer to this Argument particularly.

1. Adam was commanded to sanctifie the seventh day.

*Ans.* It doth not appear that Adam received such a Command as is said before, Chap. 1. And had God given such a Command, why should it not be recorded? He that will have us believe more then is set downe, must alledge some Scripture or some reason why it was not set down.

It will be said unlesse Adam was commanded to sanctifie the seventh day, wherefore did God sanctifie it in the beginning.

*Ans.* Because then a man knoweth not a reason of

As I commanded your fathers, Jer. 17. 22. rather we would thinke as I commanded Adam in the beginning, if it had been true. Consider also this saying, and made known to them thy holy Sabbath, Nchem. 9. 14.

Gods doings, this is not a sufficient reason or warrant for thee to affirme that he did more then thou findest that he did in the Scriptures. And consider that others may know some reason hereof, though thou and I do not.

This that followeth, whether they be reasons or not I leave it to thy consideration, I dare not say so, I was not with God when he laid the foundations of the earth.

1. It appeareth by *Heb. 4.* (as is said before) that Gods Resting the seventh day wherein God rested and which he sanctified, was a Type of the Rest that remaineth to the people of God.

2. God might sanctifie the seventh day in the beginning for a purpose not present but to come; namely that the Israelites should sanctifie the same when they came into the land of Canaan, another Paradise as it were, and a Type also of the kingdome of heaven; A blessed time, and a blessed place, an holy day and an holy land fort well together.

When a man shall stand before Christs judgement seat and being demanded, wherefore didst thou say, that God commanded *Adam* to sanctifie the seventh day when the Scripture saith not so in any place? Consider whether this answer, I could see no other reason of Gods sanctifying the seventh day will not prove like *Adams* breeches of fig-leaves. I am well assured it will.

### *Answer.*

To your answer I rejoyne, That this example of God, thus declared by himself, was in the nature of a Command, as appeareth plainly by the paralel case. We see Gods creating Man male and female was a law justly inferred thence, obligatory enough to binde one man to marry but one woman at once, and to love her and live with her as appeareth, *Gen. 2. 23, 24.* compared with *Marke 10. 6, 7.* where there is concluded, from this exemplary

empty action of God, a perpetuall binding dutie to all mankind, without any expresse Commandement to that purpose: for, *Gods blessing and hallowing the seventh day*

But Gods blessing and hallowing the seventh day must needs enforce a Command, if we consider, that (as Christ saith) the *Sabbath* was made for man, that is saith Mr. *Hilder sham* for the great benefit and behoofe of man; so that man could not (no not in Innocency) have been without it.

And if this of the *Sabbath* were of no obligatory force, I pray you then, why doe you (as before) say that *Adam*, if he had continued in Innocency, should have kept it? Me thinks he should rather then have kept every day *Sabbath* then we now; and yet you say, It is likely he should have wrought sixe dayes and sanctified the seventh. Therefore as Christ saith in the case of separation, it was not so from the beginning; So say I in this case of the *Sabbath*, that it was so from the beginning, on Gods part actually, and on mans part it both should and would have been so, had he continued upright.

And therefore as well in this of the *Sabbath*, as in that of Marriage, ought it to be so now. Nor did mans fall abrogate the *Sabbath* (any more then it did the rest of the morall Law\*) as you would seeme to perswade in your fifth Chapter. For God used the self same authoritie to reinforce it when he gave the Law the second time, to wit, his own example and the Creation, both which he used in his first institution.

And therefore however we may think of the *Sabbath* in our corrupt reasonings, or by other mens examples, as the Iewes might doe of Marriage from the example of the Patriarchs polygamy, or the toleration of *Moses*, yet it was other wayes from the beginning, and let God be true though man be liars.

As touching your marginall note, God (as I may so speake) had no reason to give so farre of for an inforcement,

\* Know that all the Commandements given in Innocency were morall, either by a naturall or positive moralitie.

ment, as to *Adam*, (especially it having been so long intermitted) when he might have it fresh and meerer hand; which he the rather chose to use, for that this iteration of the Law was more peculiar; and a greater Demonstration of his special love to them in way of Covenant, and so more pressing and remarkable. And yet doth he not utterly omit to make use of the first institution; for he useth the same Arguments to them, as to *Adam*, for the observing it, to wit, his own example, and the memory of the Creation: which sheweth that it was to be understood as a Commandement laid then upon *Adam*, as well as now upon the Israelites. And by this rule you may say, The promise and Covenant of Grace was not given to *Adam*, because *Gal. 3. 17.* The Apostle draweth his Argument of refutation from that Covenant which God confirmed with *Abraham* 430 yeeres before the Law was given, and not from the Covenant made with *Adam* at the first. Touching the latter part of your marginall note, I have answered it a little before, from *Psal. 147. 19, 20.* It may well be said, (as a Rejoynder to your second answer) that, unlesse the sanctifying of the *Sabbath* was instituted as an Ordinance for *Adam*, to observe, wherefore did God sanctifie it? for, Christ saith, The *Sabbath* was made (that is appointed or created in the beginning) for man; And if God had a reserved and secret intent in this, why was it revealed (especially when the thing was done and past) seeing things revealed belong to us and to our children? And from your own reason; That the *Sabbath* was a Type of the Rest that remaines to the people of God, a man may justly argue the use of it to the Church, and consequently the necessitie and universalitie of it. For by the people of God is not meant any visible particular, but the whole Catholike Church.

And why God, who (in strict sense) rested no more on that

that day then on others, did yet so declare himself to have done, *ad caput vulgi*, and did also spin out the creation into six dayes, which else he could have done in a trice, if it were not for example sake, I leave to any indifferent judgement.

And as touching your second reason, why God should thus antedate the *Sabbath*, and have such a speciall eye to *Israel*, in the time of Innocency, when there was no partition wall built up, I see no reason, nor could the ancient Jewes ever dreame of such an interpretation, neither can you produce the like example in any thing else, from all the Scripture, to give some colour of probability to your conceit.

But some there are, who screw their wits further then you to foyle this Doctrine of the *Sabbath*, and for want of other objections stick not to say that those words, *Gen. 2. vers. 3.* were not at all delivered by God in Innocency, but are only by *Moses*, speaking there of Gods rest, aptly introduced in way of Anticipation, declaring what God did then the better to give authority to the *Sabbath*, that was instituted in his time.

Ob.

To which I answer three things as followeth:  
1. That they may as well (and better) affirme the the foure and twentieth verse of that Chapter to be a deduction drawn and inserted (*orbiter*) by *Moses*. Had these objectors lived in the time of the Jewes, before this Gospel of *Matt. 19. 5.* was written, they would doubtlesse readily have sided for the maintenance of *Moses* his bill of divorce, and have invented tricks against the law of marriage mentioned, *Gen. 2. vers. 24.* as now they doe against the law of the *Sabbath*, mentioned *vers. 3.* In both which *Moses* doth alike couple the example and duty, whereas had it not been then preceptive, why should *Moses* puffle our faith, and transgresse the rules of method, not contenting himselfe with the relation of the history alone as it is penned, *vers. 2.* especially seeing he needed

Ans.

not have begged any credit to the duty of the *Sabbath*, by inserting it into that place : For God had sufficiently warranted it under his owne hand in the Tables of stone from mount Sinai. I say they have farre lesse reason to make this a *Prolepsis* of *Moses* his inserting, then that of 24. *vers.* of this second of *Genesis*, which rather seemes to be an inference of *Moses* his owne collecting from *Adams* former words in the verse foregoing, then this a *Prolepsis* of his inserting from Gods resting on the seventh day ; And the reason like wise is the same, for whereas it was done (saith *D. Haylyn*, pag. 10.) by *Moses*, because of the Iewes adversenesse to observe that day, and therefore they are minded of it by an intimation of the equity and reason of it, even in the entrance of Gods book, derived from Gods first resting on that day after all his works : So in like manner, they may alleadge this to be a minding of them of their duty in this, from the equity and reason of Gods making them male and female at first, because of the averseness of the Iewes to this conjugall law ; seeing that *Moses* was faine to grant them a bill of divorce for the hardnesse of their hearts, besides the Polygamy that even the Patriarchs gave example of. But I know no man affirme this later, and if any doe let them compare this 24. *verse* with *Math.* 19. 4, 5. and their mouths will soon be stopped ; and as little reason have they to affirme the former but to grant this its being from the beginning, as well as that.

2. I answer, That if these words, *Gen.* 2. 3. were onely inserted of *Moses*, and were not institutive, but that Gods giving the law of the *Sabbath* to the Iewes, was the first institution of it, then these words of the fourth Commandement mentioned, *Exod.* 20. 11. would have run in the present tense, thus ; therefore the Lord blesteth, or doth now blest the seventh day, and halloweth it, and not in the preter tense, thus ; therefore the Lord blessed the seventh day and hallowed it, for this hath a reference with it,

it, implying it to have been done aforetime of God, as indeed it was (like of those last words of the third verse of the second of *Gen.* (which God had created and made) imply a precedent Creation, in Innocency, not referring to its institution upon the fall of Mannah, as some object, for then there was no mention made of blessing and hallowing.

3. I answer, That this appeares plainly to be the meaning of the Church of *England* (though opposed by our late Doctors) which in the Bible allowed by Canon (Canon 80.) in the contents prefixed to the second chapter of *Gen.* calleth it peremptorily, the first *Sabbath*.

But Bish. *White* brings in this objection, p. 42. That the Law of the fourth Commandement was not agreeable to the state of Innocency. 1. For that in that happy estate, there was no toyle some labour, &c. Sweat of face entred into the world after the fall, and before the fall mans labour was matter of delight and pleasure. To which I answer:

1. That this is a good argument with those that grant him, rest to be either the onely or principall sanctification of the *Sabbath*.

2. That there was labour enjoyned *Adam*, which though it was not toyle some, yet (as we have elsewhere observed) it must necessarily take him off from immediate contemplation and more soleimne service and worship; and that he was so farre capable of wearisomnesse, even in Innocency, as to have found other manner refreshment in divine and spirituall things, then in worldly affairs.

3. No more was Gods labour in the worke of creation toyle some, but delightfull, and yet he saith of himselfe that he rested the seventh day.

Secondly he objects, That *Adam* being a free man, might have intermitted labour at any time, when himself pleased. To which I answer:

I. So

\* Or as if because it is promised that now under the time of the Gospell, we shall have the Law written in our hearts in opposition to it, as it was graven in stone, and so given to the Israelites. We should turne Antinomians, and not allow the Law in a futable sense to our times (*viz.* as a rule of obedience, and a repaire to decayed nature) to belong to us.

\* Which theile hardly yeeld to.

1. So no doubt might God in his worke of Creation.  
2. And so *Adam* by voluntary worship in keeping every day *Sabbath* and not this, should have lost an excellent and significant ordinance (as I have proved the *Sabbath* to be.) Just as they would now have an every day *Sabbath* under the Gospell, to blow up the weekly *Sabbath*; As if because that under the Gospell God hath promised that he will teach us, \* *Ier.* 31:31,34. therefore we might cast away the use of meanes, whereby we are to get knowledge. But as the best way to be taught of God is to use the meanes whereby he workes knowledge. So the best way to keep this every day *Sabbath*, is to sanctifie the *Sabbath* of the Lord, that so the Lord of the *Sabbath* may sanctifie us as he hath promised: And those that most truly and conscionably desire to keep an every day *Sabbath* to the Lord, finde most need of a *Sabbath*, being built up sensibly thereby the better to performe that duty.

Thirdly, he objecteth, There was no necessity of having one set day in every weeke for performing religious offices; for man lived in Paradise in a fruition of God. To which I answer;

1. By the same rule seconded by their position. The Church need appoint no *Holy-days* now under the Gospell \* for say they, we are to keep every day *Sabbath* or *Holy-day* to the Lord, which surely we cannot doe without spirituall fruition of God.

2. That though Gods children enjoy now a constant fruition of God as a friend, yet is this fruition much maintained, increased, and enlarged by their sanctifying the *Sabbath*: And so doubtlesse should *Adams*, it representing to him and us the perfection of our happinesse and his.

Fourthly, he objecteth, All Gods creatures were as living books to preach to man the majesty and bounty of the Creator.

To which I answer. We account it not a needlesse action in God when he had made his creatures which we knew

knew and saw well enough; so solemnly) not withstanding to overlook them, as is recorded, Gen. 1:3. Neither is there any cause, why *Adam* should not have a solemn day of contemplation and service appointed him, because of the time and meanes he had of serving God on other dayes: seeing the *Sabbath* intimated most doctrinally, what we ought to God; to wit, our whole selves, and what service we should doe him in heaven, to wit, absolute without any interruption, the better to enamour us of our change.

To conclude, it is evident that the *Sabbath* was a Law in Commandment in time of Innocency, else it could not have suffered losse and detriment by *Adams* fall, which it did, as is evident in that. First, It was one of the Lawes written in *Moses* his first Tables, which were broken and spoyled to signifie as much. Secondly, Because these were renewed in the second Tables the very self same lawes which were at first, whereof the *Sabbath* was one. For the *Sabbath* waites as an handmaid on the morall Law, in which respect chiefly it was made for man (that is, given to mankind) to be helpfull to his obedience: So that seeing, as a Law, the *Sabbath* is concomitant with the Law in the second exhibition of it, consequently it was so at first, especially seeing it is reported, that God writ the same things in the second Tables as he did in the first; which signifyeth Gods twice giving the Law once in *Adam* which was defaced, and so the *Sabbath* as well as the rest, which he repaired as before.

And again work was commanded in Innocencie and consequently the *Sabbath*.

It is true, that an Holy land and an Holy day suite well together, but an Holy Church and an Holy *Sabbath* suite better, and you shall finde this Holy Church keeping the *Sabbath* in the wilderness, before they came into the Holy land, and more strictly too.

When God (happily) asketh me that reason why I thought the *Sabbath* to be a Commandement. I think it good to answer him, by his own example; especially seeing he grounded an expresse Commandement thereupon afterwards. And if God like not this answer, he will then doe by it as he did by *Adams* breeches, give me a better. In the meantime I will chuse rather to erre by obeying then by disobeying; and I am sure I shall give a better account of the same, then you shall of the other.

**Broad.** It hath been I suppose the generall opinion untill of late years, that *Adam* fell the day before, and otherwise his first child had not been conceived in sin, again the Devil doubtlesse would be tempting as soon as might be; his malice was so great that every hour seemed a twelvemonth before he could become a murderer, and the sooner he set upon our first parents after they were created, the likelier he was to prevail the more easily. Should he have tarried a day or two, the woman might have learned by experience that the Creatures could not speake of themselves, which had *Eve* known, she would rather have been affrighted then deceived. Further who (and without curiositie) would not be desirous to heare, how *Adam* and *Eve* carryed themselves in that first *Sabbath*. Had not this bin a notable pattern to all his posteritie? In mans reason *Adam* should be ill-deale withall, to have his evill deeds and not his good deeds committed to History.

**Answer.**

Let us herein be wise with Sobrietie, and be content to receive it as God by *Moses* delivereth it, to wit, what was



\* And is supposed to his fall even in his resurrection it selfe in the 1 Cor. 15. 21. Since by man came death, by man came also the resurrection of the dead.

*Adam* in opposition to the first \* *Adam* on that day *Adam* I think *Adam* fell. And that he fell not on the first of his Creation, which was Gods sixth and last day, appeareth not only by the *Sabbath* institution in time of Innocencie as aforesaid, but also by the last verse of the first Chapter of *Genesis*. Where when God had finished the works of that Day, he viewed every thing that he had made, and seeing all, was Good; presently there followeth upon that, as upon the other dayes of Creation (when they were finished) this Conclusion, And the Evening and the Morning were the sixth day. Besides that it is likely God could not be said to be refreshed on the seventh day, and *Adam* new fallen; for whom all things were made and by whom all things were accursed, which would have been a displeasure to God, and would have taken of his refreshment.

### Broad.

Consider that there need not any Morall Commandement be given to *Adam* in the State of Innocency.

And therefore it is Morall. *Ans.* Suppose that it had been commanded; and in the state of Innocency, yet would it not follow that this Commandement was Morall for *Adam* received a Commandement concerning the Tree of Knowledge of good and evil, and yet was not that a Morall Commandement.

### Answer.

To this I answer; That all the Commandements which were given in Innocency were Morall, they were both common to all mankind and perpetuall to all ages, \* and so was that of the forbidden Tree (Though Mr. *Dew*, pag. 25. saith he; supposeth no man will affirm it; And therefore did *Eve* sinne a particular sinne in eating thereof, \* and so should conceive whosoever of *Adams* posteritie had eaten thereof, though none but *Adam* could

sinne

\* The Jewish Lawes were neither common nor perpetuall but expressly contrary.

\* The woman was first in the transgression.

In the publicke and Epidemicall Sinne, because the Covenant was made with him, in the day that he should eat thereof, &c.) but with this difference, that some of them in Gods intention were proper to that state, and were not to be renewed by Christ after the fall, of which sort this of the forbidden Tree was one, and therefore was Adam thrust out upon his fall by God; from having to doe with any thing that is peculiar to that state.

But other Commandements there were, which were intended to remaine as common to man falling or standing, by meanes of Christ, and of this sort was the created Law of nature in the mind of man, the ordinance of marriage, and then why not this of the *Sabbath*? For this is most true, that whatsoeuer God giveth as a law afterwards, we have no reason to thinke that to be utterly abolished by the fall, for from all such things we are kept by the fiery sword, never to have commerce with them againe: For thus we are utterly deprived of something, which in Innocency signified Heaven, to shew us our desert and Gods justice; And something againe is renewed unto us, which likewise did and doth signifie Heaven, to manifest our hope and his mercy through Christ. So that then if the *Sabbath* be not abolished by the fall, neither is it abrogated as a Type, because not yet fulfilled: For the *Rest* which it did signifie, doth yet remaine to the people of God.

To your marginnall note, I answer, That there was no need of a Morall Commandement to be given, so farre as nature was capable; but if Gods will extended further as it did in this particular of the *Sabbath*, as I have formerly shewne, then it was necessary it should be revealed as positively Morall, and part of natures discipline.

Broad.

4. To sanctifie one day in a weeke.

B b 3

Ans.

Note.

Arguments drawne from *Gen. 2.* & *Exod. 20.* prove it morall & perpetuall to sanctifie the seventh day, wherein God created, and which the Jewes sanctified, or nothing.

*Answer.* Nay rather to sanctifie the seventh day, God commanded *us* to sanctifie the seventh day, *ergo* it is morall to sanctifie the seventh day, is a neerer inference then thus, *ergo* it is Morall to sanctifie one day of the seven of weeke. And now if any deny the neerer inference, the further of may better be denyed. Why (I say) shall the sanctifying of one day of the weeke be rather Morall then of the seventh day? What reason can they alleadge of the least moment? As for Text of Scripture they can produce none.

*Answer.*

For your full answer to this, I refer you backe to your first chapter, onely with this summary addition.

Were the *Sabbath* morall, naturall, then the Jewes *Sabbath* were to be kept of us Christians, but being morall positive, it is alterable to the will of the law-giver. For nature being one without change to all of necessity prescribeth no binding rule to any in particular, but to all in generall, No man being able to say, This naturall Law commands me to do, and yet binds not another to do the like.

That the *Sabbath* being the Churches perpetuall Type, it is to vary according to the constitution of the Church, even as the shadow of a man doth according to the disposition of his body, or the Sunnes shining. The substance of the Commandement, and the signification of the *Sabbath* being still kept inviolate, though circumstances alter in this as in other Commandements, as hath already been observed in the first Chapter. And so it is with us Christians, in whose time, since the consummation of our redemption by Christs resurrection, the last day hath been changed into the first of the weeke, only to take in better loading, and to figure how that by Christ we are assuredly possessed of that heavenly Rest, even now in this life before our works be ended: For whereas formerly by the Covenant of the Law we were to doe this and live, now we must first live, and then doe.

Broad.

Broad.

## ARGUMENT. 2.

**T**He Commandment of the Sabbath is placed among the Morall precepts in the Decalogue, therefore is it Morall like unto them. Ans. Then must it be morally Morall, and then must the Jewes Sabbath be kept of us Christians. Again, the Commandment of the Sabbath is placed among the Ceremoniall precepts, *Levit. 23.* therefore (be like) it is ceremoniall like unto them also.

## Answer.

You doe wrongfully conclude us necessarily to keep the Jewes individuall seventh day, from the morality of the Sabbath. For though they were bound to observe that order, because they were under the Covenant of works, like *Adam* was when it was given him in Innocency, (in which time the work of Creation was the thing most worthy commemoration) yet not withstanding we being freed from the one, are likewise freed from the other, for as the last day of seven was significative to them, so is the first to us. So that our new Creation being finished the first day of the weeke, it hath privileged us to sanctifie a new seventh day, though an old Sabbath. For in this case alteration is no dissolution, no more then to adjourne the Parliament to another time is to dissolve it, especially considering the Sabbath is not naturally but positively morall. And whereas you say, That the Sabbath is found in Scripture among the ceremoniall precepts, and specially in that *Levit. 23.* (where yet it is spoken of, *Paramount*, although because of Analogy it is reckoned amongst them.) I answer, That I deny not but there may be found in Scripture a mixture of morall and ceremoniall Lawes, without danger

danger of confounding their natures after they had been once formally instituted. But that the ten Commandements which God himselfe both spake and gave, after such an extraordinary manner, with such majesty and terror, and in regard of the place for all the world to take notice of it, and which he calleth his Covenant, and himselfe in a speciall manner recordeth them to be ten in number; *Deuter.* and with his owne finger wrote them twice in Tables of Stone (signifying as well their lasting nature as any other thing) and commanded them to be put into the Holy of Holies in the Arke under the Mercy-seate, and which were all of them instituted in Innocency, either by created Nature or immediate Revelation, whereas all other Ordinances were delivered by the mediation of *Moses* a mortall man, but that immediately by the immortall God, as witnesseth *Iosephus* in his Jewish antiquities: *Moses* (saith he) received the ten Commandements from the high and unexceedable mountaine Sinai, with thundrings, but other Lawes he received in the Jewish Tabernacle, ascending no more the mountaine. Now that one of these should be temporary and the other nine perpetuall, is doubtlesse in any reasonable mans opinion very ill likely. I am sure Bishop *Andrewes* in his Chatechisticall doctrine saith, That it were not wise to set a Ceremony (he meanes a Jewish abrogative Ceremony) in the midst of morall precepts. And one saith, Certainly God did intend something extraordinary by this great odds of conveyance, and what more proper then that these were mortall and dependant upon those, those immortall and independant, especially if we weigh the manner how *Moses* concludeth his repetition of the ten Commandements with these words. God added no more but wrote them in Tables of Stone, to shew that these words be valued of a greater rate, then those which should be added by the hands of *Moses*, which were either to be explanations of these, or shadowes of Christ:

And

And as God did not adde, so man may not diminish from these words, and so consequently there is no reason without sacriledge to suspect the morality of the fourth Commandement.

*Broad.*

One heretofore required me to shew a satisfactory reason, why if the fourth Commandement be of no higher ranke then the other temporary constitutions of *Moses*, God should grace it as much as the nine morall. *Ans.* I dare not take upon me to yeeld a reason of Gods doings: And I would gladly know what reason themselves can yeeld, wherefore God should use so many words touching abstinence from worke on the *Sabbath*, and not one word of comming together to pray, and to heare the word preached. Yet this I say, In mans judgement it is great reason, that one Ceremoniall Commandement at the least should be placed amongst many morall precepts, in the Tables of the Covenant; seeing God made a Covenant with the Israelites, after the tenour of both sorts indifferently, as is to be seen, *Exod. 24.* There we read how that *Moses* having written in a book sundry Lawes, as well Ceremoniall as other, the booke is called the booke of the Covenant, *vers. 7, 8.* Behold the blood of the Covenant, which the Lord hath made with you concerning all these words. See also Chapter 34. from the 10. verse to the end of the 27.

Touching Gods gracing the fourth commandement, as much as the nine morall.

*Answer.*

You say you dare not give a reason of all Gods doings, I could wish you were as modest in not reasoning against God, as you are in reasoning for him.

As concerning your question, why God speaketh so much of rest, and so little of holy duties. *Ans.* You are

Cc

suffi-

\* Though by reason of the minority of the Jewish pedagogy (as aforesaid) there was then (interpretatively by God) a so literal abstract holiness of this Rest, being shadowish and significative, as of other Types.

sufficiently answered out of the Commandement it self. For those words (Remember that thou keep holy the *Sabbath* day) are a most penary expression of the sanctifying of that day, with the duties of holiness, which being thus premised, then followeth after in the Commandement the urging of Rest or abstinence from work, both as a meanes to further the *Sabbaths* sanctification (like as in the *Sabbath* of Atonement, *Levit. 23. 27, 28.*) and as a significant part thereof, conjunctively considered and spiritually \* improved. For as fasting joynd with prayer is a necessary *medium* of Gods extraordinary worship by removing impediments, and also a significant *medium* concerning our extraordinary humiliation: So is the *Sabbaths* Rest both a *medium* and a significant *medium* to Gods extraordinary worship and our extraordinary happiness: And it is not rare to finde fasting urged in Scripture without expresse mention of Prayer, as in *Ester 4. 16.* Where when *Ester* gave *Mordecai* in charge to assemble the Iewes, and to fast for her three daies and nights, there is no mention of prayer; And yet no man can deny but it is most necessarily understood and implied, though it be not expressed. So it is.

As for your Arguments drawn from the Covenant, which because it consisted both of Morall and Ceremoniall Lawes, therefore (say you) it is reason that one Ceremoniall Commandement at least should be placed among many Morall precepts in the Tables of the Covenant. *Ans.* Nay rather it is good reason that both the Lawes should be written together in the Booke of the Covenant, as indeed they were, in regard that the two Tables were to be laid up in the *Holy of Holies*, and so not to be come by, but the copies of that Book were of continuall use. And again seeing the Covenant of the Iewes consisted of both, it is the more reason that they should be carefully distinguished (as likewise they were) then confounded, seeing you cannot deny but that

that which was Morall was to appertain to after ages, and if they had then been undistinctly mixed, how could after ages tell which was which; But this was prevented through Gods good providence, by their disjunction and distinct exhibition at the first.

*Broad.*

If this will not satisfie him or any other (then as Christ answered some Questioners, *Matt. 21.*) let them first tell me wherefore God should appoint a greater punishment for the breach of a Ceremoniall Law, then he did of some Morall. And I will afterwards tell them wherefore he should grace a Ceremoniall Commandement as much as a Morall.

*Answer.*

There may be very good reason for it, for though sometimes God doth inflict the most grievous temporall punishment upon the greater sins, to aggravate the danger of committing them; So other some times he ordaineth a great punishment for a lesser sinne, least according to our corrupt judgements we should thinke it small, and if it were not for the punishment threatned, be the carelesser to observe it. And secondly to shew that it is not so much the Nature of the thing commanded, as the Will of the Commander that gives weight to the Commandment. And thirdly, A man may commit some morall offence with lesse guilt, then the Iewes might a Ceremoniall: As if a man should steale a loose of bread for pite need, he was not so great a sinner, as he that through contempt or wilfull neglect omitted, or carelesly performed the Sacrifices of the Law or other Ceremonies.

## Broad.

Touching Gods gracing of the fourth Commandement above the other temporary Constitutions.

Again, He would needs know a reason why God should grace the Commandement of the *Sabbath* above the other temporary Constitutions. *Ans.* The reason happily was because the *Sabbath* served more then any of the other ( I thinke I may say then all the other ) Ceremonies, to the furtherance of the Morall Law. True, that on the first and last dayes of the Passeeover the Israelites were, to have holy Convocations as well as on the *Sabbath*, but this Feast as other came but once in the yeere, whereas the *Sabbath* was once in the weeke.

## Answer.

If the Commandement of the *Sabbath* had had its beginning with the rest of the Ceremonies, you might have had some colour for what you say ; But seeing it was first set on foot in Innocency, and afterwards revived as an equall among, and contemporary with the Morall Lawes, why now it should only be preferred to be the Master of the Jewish abrogative Ceremonies, and so *Moses* his tale of ten Commandements, brought by us into the number of nine. I can see small reason to perswade. And I know no use the *Sabbath* was of then for advantage to the Morall Law \*, but it is of the same use to us now, (especially if it should have been usefull (as it should) in Innocency.) So that if the *Sabbath* faile, which is the sinewes of Religion, then farewell the power of Godliness. For doubtlesse it was the very reason why it was given of God as a perpetuall and absolute necessary Concomitant and Appendix to the Morall Law, superadded by him in the time of innocency to the Law of Nature, as I have said before, that it might be a perpetuall help thereto, and therefore as it begun with it, so it shall end with it.

\* In conferring the *Sabbath* to be of such furtherance to the Morall law, he must needs imply (against himself) that the *Sabbaths* Rest was a significant medium to the sanctification of the *Sabbath*, and not the sanctification it self properly and only.

Broad.

## Broad.

Not to stand longer hereupon. Consider that the *Sabbath* was instituted for divers weighty purposes as no other Ceremony the like, whereof before Chapter 4. Secondly, that it concerned all the Israelites generally, both Priests and People, and also very often as few Ceremonies the like. Thirdly, that as soone as it was instituted, it was prophaned, the like whereof I doe not finde did befall any other Ceremony. And if this last consideration did minister sufficient occasion unto God to grace the *Sabbath* above other Ceremonies (seeing the people had already disgraced it more then the other, and thereby bewraied what they were likely to doe in time to come) how much more the two former considerations concurring herewithall? Thus much to give him and others satisfaction if it may be.

## Answer.

You say very true of the *Sabbaths* super-excellency above all other Ceremonies, and let me adde one which is, That as it was before them in dignity & time, so shall it be after them to the end of the world. But for your third reason of the prophanation of the *Sabbath*, as soone as it was instituted, which you say you finde not to befall any other: I answer, that you need not goe farre to seeke one, for their gathering Manna was prophaned, with covetous gathering and disobedient keeping of it, before the *Sabbath*: And you may as well say, that therefore it was commanded to be put into a golden pot, and laid up before the Testimony, as that because the *Sabbath* was prophaned, therefore it was put among the ten Commandments: Besides, offering of incense was prophaned in the very first exercise of *Aarons* Priesthood by strange fire, *Levis*. 10. 1.

Broad.

Now out of that hath been here said, an answer may be taken also unto these words of the Prophet *Isaiah*, *§8. 13, 14*. No more can be gathered from that Text then from the placing of the fourth Commandement among the morall Commandements in the Decalogue, which is that God much respected the keeping of the Sabbath. And this I acknowledge, but this he did likewise, the paying of tythes and offerings, *Mel. 3* and doth the partaking of the Lords Supper, *1 Cor. 11. 23.*

Broad.

## ARGUMENT 3.

Some of late would fetch an argument from Christs words, *Matth. 5. 18.* where by the Law they understand the Decalogue only.

*Ans.* Then shall the word Law be taken in one sense, *vers. 17.* and in another, *vers. 18.* for by the Law in the *17. vers.* is meant \* the whole Law of Moses, as likewise, *Matth. 11. 13.*

\* The five bookes of Moses, Gen. Exod. Levit. &c.

It is altogether improbable, that where there is a distribution of Scripture into parts, by the Law should be signified the Decalogue only. Again, when Christ cometh to instance afterward in many particulars of the Law, some of the instances are taken out of other places as *vers. 33, 38, 43.* If it be said, these particulars may be referred to some Commandements in the Decalogue, *Ans.* So it would be said if Christ had instanced in any Ceremoniall precept throughout the whole Law. The instances (as also that which is said *vers. 16. and 20.*) doe shew that Christ spake of the Law Morall, or that which is to be

be kept of Christians, but seeing the instances are taken out of divers places, it cannot be gathered by them (nor by ought else here) what is morall in *Moses law*, \* and to be kept of Christians, and what not, were it that by the law the Decalogue is only meant, yet seeing no more is said of the law, *vers. 18.* then is said of the Law and Prophets, *vers. 17.* the meaning cannot be that every thing that is enjoined in the Decalogue is perpetuall, for then it should follow that every thing enjoined likewise in the Prophets is perpetuall and to be observed of Christians. Now that no more is said of the law, *vers. 18.* then is said of the Prophets, *vers. 17.* is manifest, for there Christ saith that he came to fulfill the Prophets, which is as much as one tittle of the Prophets shall not passe till all be fulfilled. That Christ spake thus as it were, *vers. 17.* The Law and the Prophets shall be fulfilled in part, and thus *vers. 18.* The Law shall be fulfilled wholly is not to be imagined. It would aske a long discourse to shew Christs meaning. Let it then suffice to have shewn that this Text maketh nothing for the perpetuall of the fourth Commandement.

\* Five books.

If every tittle of the Decalogue (in their meaning) be perpetuall, then are we to blame that we keepe not the Jewes Sabbath, and forbear all worke therein. This text might better have been urged by the *Sabbatarians* heretofore.

### Answer.

It is true that these 17 and 18. verses of the 5<sup>th</sup>. *Matt.* doe intend as well the Ceremoniall as the Morall Lawes, for Christ going about to bring himself into liking with the Jewes by removing the impediment of their Law, shewing that he made for and not against it. First concerning the Ceremoniall, whereas they thought Christ had meant to have made those Laws to be no laws, but to have brought in a new way of Righteousnesse and Salvation into the world, he telleth them, his coming was not to disparage or annihilate those lawes, but rather to ratifie them by fulfilling them, not so much to take away their being as to give them a better being.

Secondly,

Secondly, concerning the morall Law, whereas they trusted to it to their own destruction, and misinterpreted it in favour to their carnall and corrupt mindes, he came to shew them the true sence and meaning of God in it, to wit, that they were not to be saved by their own but by his fulfilling it, and that God will as well be served in spirit as in letter: So that he was so farre from abolishing this Morall law, as that he did more enforce it, and gave life to that which they had made to be but a dead letter. And thus this text maketh for the perpetuities of the fourth Commandement, for that Christ fulfilled both the Lawes, the one by adding the substance to the shadow, the other by delivering men from the curse of it through grace, and confirming it (by a new exposition \* and a manifestation of the spirituall part of it) as a rule of manners for all ages; which is evinced out of the 19. *verse*, where notwithstanding he had formerly said how that he had fulfilled the Law, yet doth he there presse them to obedience, which must needs be of the Morall Law.

\* New I meane to them

Moreover as Christ meant not to destroy the law, so neither did he meane to confound the natures of lawes perpetuall and temporary (which was a way to destroy them) and consequently not to annihilate the use and being of any thing, save only such as did help to build the partition wall, and were ordained for the state and time of the Iewish Church before Christs coming: Much lesse the *Sabbath*, which sprung out of Paradise, before any promise of Christ was made, and which now in our State or Church is every whit as usefull and proper as ever, serving to cherish the Morall law, and to help us to heavenly mindednesse by its signification.

Nor doe we say as you would force upon us in your Margine, that every tittle in the Decalogue is perpetuall, to wit strictly (for that the Law like other Scripture being occasionally written, in the strictnesse of the Letter, did

did partake of those times; and of the state of the Church to which it was then given) but Evangelically; and in a suitable sense to our times it is perpetuall.

### Broad.

### ARGUMENT 4.

**A** Fourth Argument is taken from Christs words, Mat. 24.20. but this Text being rightly understood, maketh nothing for them neither.

An exposition of Christs words, *Mat. 24.20.*

*Pray that*

*Your*, not of the Apostles only, who were all well nigh dead, or departed out of Iury before that time; nor of the Disciples alone; who before the siege departed to Pella; but of the Citizens of Ierusalem; and generally of all the Jewes:

*Flight*, that is calamity from which I counsell you to fly, there being no hope by any means to avoid the same. He teacheth in flight, to note the certainty of their overthrow.

*Be not in the winter, neither*

*On a Sabbath*, that is, a feast, or festivall Sabbath, and I am induced thus to expound this Text.

1. Because Christ seemeth not to meane any one particular day, for he speaketh of daies, as before *vers. 19.* and again after *vers. 22.* except those daies should be shortened.

2. Because he counselleth them to fly as soone as they see Ierusalem besieged, *Luk. 21.20.*

And indeed it had been a great folly (knowing that the City should be destroyed) not to shift for themselves whilest they might, but to tarry untill the last brunt.

3. Because the calamity befalling at the Passcover, be-

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came

*is Sabbath not is Sabbath.*

Did Christ mean the weekly Sabbath, yet this Text would stand them in no stead. See M. Breer. *Tract pag. 73.*

Bell. Iud. lib. 1. cap. 1.

came fare more grievous then other wayes it would have been, for a great number repairing to Ierusalem at that feast were slain by the Romanes, and this *Tota gente velut in carcerem conclusa* (as Iosephus speaketh) it came to passe. 1. That the city was infected and many died of the pestilence. 2. That they sooner wanted food, and many miscarryed through famine. 3. That there was greater dissention among them (for *quot homines tot sententie*) and many perished by this meanes.

*Exposition of words in these dayes.*

Some of late restraining Christs words to the Disciples, onely hold the reason of his counsell to be, that so they might not be hindered from the sanctifying of one Sabbath, which say they would be grievous to the soule, as to fly in winter would be grievous to the body. *Ans.* As though they might not be as well hindered from sanctifying the Sabbath, in defending themselves against the Romans, as in flying from them, and againe in hiding themselves after their flight, being scattered here and there as the manner is of such.

If the Disciples following Christs counsell, *Luke 21.* would depart out of Ierusalem, as soone as it began to be besieged, it is likely that they might then depart in what day almost best pleased themselves, or rather indeed in what night they would, which is the time wherein men usually seeke to depart out of Cities besieged. If they would tarry untill the city were ready to be taken (which in them had been extreame folly) there is no likelihood that they could fly and escape at all. But not to stand longer hereupon, the verses both before and after doe sufficiently convince, that Christ gave this counsell for the better avoiding of bodily calamities, and the event hath manifested the same.

*Answer.*

Answer.

I will not much dispute what *Sabbath* was meant by Christ in these words of his, *Math. 24. 20.* For admitting the conclusion, how that Christ gave this counsell for the better avoiding of bodily harms and calamities, and the increase of those troubles, which (at the least) was such as was not from the beginning of the world to this time, nor ever should be. For that they were to typifie the calamities that should befall the wicked and unbelievers at the last day; I confesse this exposition of yours to be in my conceit very genuine, and yet it may for that very reason intend the weekly *Sabbaths* as well as any of their festivals: For as by the one the Jewes should be multiplied at Ierusalem at that time, and so should their misery be increased: So againe by the other might their consciences be so straitned in regard of their superstitious resting, which they used upon the *Sabbath*, as that they would rather endure to dye then fly, especially considering the Religion they put in that tradition of a *Sabbath* daies journey, which was but two miles as they accounted it; So that had they fled but two miles further then their stint, they would have thought themselves more to have violated the *Sabbath*, then if they had spent the whole day in contentions and seditions within the City. For of such force is zeale, when it is not according to knowledge of Scripture, as that, through our corrupt nature, it blindeth the conscience more straight then any command of God rightly understood. As we may see by those souldiers, who when they were besieged, rather then they would drinke of the well into which a dog was thrown, they would starve, or render the City. And so doubtlesse would many of the Jewes chuse to dye before they would fly further, then their superstitious tradition gave them leave.

\* Turkish History.

But as I have given truth its due in commending your exposition, so give me leave to discover the fallacy of your marginall sophisme, by comparing *ev sabbatum* with *sabbatum* already spoken of in the 2<sup>d</sup> Col. 16. There because it maketh for your advantage, you will have it to be meant the weekly *Sabbath*; and yet the Article is not prefixed, and in this place you will have it to be meant the Jew with *Sabbath*, because the Article *is* not prefixed. This is scarce good dealing. But I pray you let one and the same defect beget one and the same sense in both places, and so let them both passe alike, for the Jew with extraordinary festivals, and so your Argument shall not only prevaile with us, but evince the truth.

## Broad

## CHAP. VIII.

Such as give a different sense of the same Law at sundry times make it like a nose of waxe.

\* God sanctified the seventh day, *Gen. 2.* nor one day of seven, or the like, the fourth commandment enjoined the same.

**VV**hat would follow were the fourth Commandment morall or perpetuall.

Were the fourth Commandment morall or perpetuall, it would follow that we Christians ought to keep the Jewes *Sabbath*, for the meaning of this Commandment must needs be the same as heretofore it was: A Law cannot say one thing to day and another to morrow, though a Law-giver may: And now the meaning of the fourth Commandment heretofore was \* that the seventh day wherein God rested should be sanctified, other meaning this Commandment could have none, as the words thereof doe manifestly declare, they import this and nothing else.

Such I know among us, as urge the perpetuity of the fourth Commandment, will have it bind now to sanctifie the Lords-day, but they cannot agree among themselves how this strange matter should come to passe; I say this

this strange matter, for there being an old statute for fasting on the Friday, if it should be said that hence forward we should be bound thereby to fast upon Saturday, would it not seeme wonderfull strange? A strange matter it is that the fourth Commandement should bind to sanctifie the Lords-day, and how it may come to passe many strange opinions there are, which I thinke needfull here briefly to examine

*1. Opinion.*

There are who teaching that the fourth Commandement bindeth to sanctifie the Lords-day, will have it thus to come about. They say that those words in the beginning Remember to sanctifie the *Sabbath*, are for substance the whole fourth Commandement, that which followeth being only an explication and a reason, and here they take the word *Sabbath* in a generall sense, so that this (with them) is a more generall Commandement, then if God had said, Remember to sanctifie the seventh day.

*Ans.* I acknowledge that these words are for substance the whole fourth Commandement as you teach, but whereas you put a difference betweene *Sabbath* and seventh day, this I cannot approve of for these reasons.

1. Because then the word *Sabbath* should be taken in one sense in the beginning of the Commandement, and in another towards the end; for towards the end by *Sabbath* must needs be meant the seventh day. onely. *And rested the seventh day, wherefore the Lord blessed the Sabbath and sanctified it.* Here Gods resting on the seventh day is the reason why he sanctified the *Sabbath*, and can it be a reason of sanctifying another day besides the seventh day, especially seeing he laboured on all the other. Suppose that we had the like speech in the new Testament, as thus. He rose again on the first day, wherefore he blessed the day of resurrection, and sanctified it; Who would not take the day of resurrection here for the first day onely?

Consider further. 1. That once onely before, mention is made of the *Sabbath*, and that *Sabbath* was the seventh day. 2. Remember saith God to sanctifie the *Sabbath*, and what *Sabbath* should they remember to sanctifie but that before mentioned. 3. That the word *Sabbath* is not to be taken againe in such a generall sense throughout the Scripture.

*Reas. 2.* By this your Doctrine the fourth Commandment should be of larger extent, then that Commandment in the beginning (suppose it were a Commandment as you would have it) for there it is said, God blessed the seventh day not the Sabbath.

*Answer.* We say not so.

In stead of answer to this in this place, I referre you to a review of your first Chapter and nine, where the selfe same point is largely discoursed, Onely a word or two more.

1. Touching your consequence of the unchangeablenesse of the Jews day into ours, if the fourth Commandment be admitted morall. See for this *Eatonius de Sabbatho*, pag. 405. de *Moralitate Sabbathi*. *Neque enim* (saith he) *mutabilia nam ceremonialia bene est conuertendum, nec cum eo convertendum. Quamvis enim omne ceremoniale sit mutabile, non e contra tamen, Multa enim sunt passiva immutabilia quae non sunt Ceremoniae, huius generis sunt leges Iudiciales, Exod. 1. 17. Sic etiam totus Decalogus, aliquo modo immutabilia sunt, ut dixerit Apostolus, exprimit, in 3 ad Gal. 13. Christus redemit nos ab iuramentis legis, & cap. 4. 30. Eijce ancillam & filium eius, quae ancilla (ut vers. 29. apparet) mons Sinai erat, qui est in Arabia. Hoc est lex, quae ibi pronuntiata fuit. Hisce legibus, quod lex ceremonialis est, in Christo sunt abrogata, quatenus aliquo modo erant mutabilia, totam autem legem ceremonialem esse, nemo est qui dixerit.*

2. And touching your instance or similitude of fasting Friday by Statute, I answer, That indeed it were strange to turn Friday into Saturday by vertue of the letter of the same law, *Rebus sic stantibus*, but put case we had some extraordinary Deliverance fell out on Friday (as the Gunpowder Treason) and were to keepe it weekly as we are the Sabbath, then if either the Parliament *sedente curia*,

ria, should alter the law, or the King by a *non obstante* should for this cause publish an alteration, or by his and the Courts example should change the day from Friday to Saturday, in memory of that Deliverance, Friday being made thereby rather a Day of Feasting then Fasting, I thinke no wise man will say that the law was repealed or suffered any detriment by this: So &c.

Christ came not to give new lawes but to renew the old upon a new condition, and in this sense was it a new Commandement, to love one another. And thus is the Lords Day renewed *Sabbath*, not given as a new law, but altered by example. For ours is a new *Sabbath*, as the Covenant is said to be a new Covenant, which is only in exhibition, not in substance: For there was nothing but by the coming of Christ it was ground under one of these two wheels, either it suffered abrogation or qualification: But the *Sabbath* suffered not abrogation: Therefore Qualification: And which was proper to Christ, who though he came not to give new lawes, yet he was to qualifie and renew the old upon Evangelicall termes.

### Broad.

#### 2. Opinion.

By this first opinion, though the fourth Commandement bindeth to keep the *Sabbath* yet not the seventh Day, but others teach that it bindeth to keep the seventh day as heretofore it did. Those have then to prove that the Lords-day is the seventh or last of the weeke. Now how can they prove this? Nay I know not any that hath so much as gone about it hitherto, and to save their pains hereafter, I would have them know that the Scriptures, Fathers, and Reason are against them in this matter.

1. The Scriptures are against them, for they terme the Lords-day the first of the weeke in two places: *Act. 20. 2 Cor. 16.* It is imagined that Christ before his Ascension

They deale wisely herein, for they have not the least shew of prooffe.

Either the Sabbath was not so soone changed into the Lords-day, or it was not then needfull that the Lords day should be the seventh day.

Origen. Nicephorus have the like saying.

Consider that the name seventh hath reference to other dayes going before.

sion or the Apostles, presently after commanded to keep the Lords-day for Sabbath, which if Christ or his Apostles had done, and it had been needfull that the Lords-day should be the seventh day, doubtlesse order should have been taken for this also, and then Saint Paul would not have tearmed it the first of the weeke well-neere twentie yeeres after this time writing especially unto the Gentiles.

2. The Fathers are against them, for they tearmed Wednesday the fourth of the weeke. *Si dies observare non licet, & menses, & tempora, & annos, nos quoque simile crimen incurrimus, quatum Sabbathi observantes, & parasceum, & diem Dominicum, &c.* Hieron. in Gal. 4.

3. Reason is against them, for if the Jews Sabbath kept till the change were the seventh day, how should the next day be the seventh also? Either there must be once two seventh dayes together, or there must be one monstrous weeke consisting of eight dayes, or else one day must be in no weeke.

### Answer.

It is not needfull to prove the Lords-day to be the last day of the weeke; It is enough to hold correspondencie with the Commandement, if we prove it to be the seventh day, not in order, but in number: For though the Commandement bindeth perpetually to the number, it was and is the present condition of the Church, in regard of our benefit from God and Gods Covenant to us, which bindeth us to the order first or last. In which adjournment we, as is requisite, retain and observe the scope and equitie of the Commandement, since God hath afforded us sixe dayes for the dispatch of our own businesses, that we should willingly dedicate the seventh to his worship: For the altering of the circumstance of time doth not abolish the substance of the Commandement. This difference

ference is evident and usuall in other matters, as for instance: It was one thing to have the *Tridentine* Councell translated to *Bolonia*, and the ending of it was another thing: So there is a difference between the adjourning of the last to the first, and the dissolution of the *Sabbath* day. And although the *Sabbath* be now the first day of the weeke in one respect, to wit, according to order, yet it remaines still the last in another respect, to wit, as they are seven in number: And that it was thus, even in the Christians account, the last as well as the first, appeareth in the *I Cor. 16.* where *Paul* biddeth them, that every first day of the weeke every one should contribute as God had prospered him, to wit, in the fixe fore-going work-dayes.

And as touching your reason I answer, that every thing must have a time of institution and beginning. Had God made *Adam* the first day, then had he kept Gods seventh day *Sabbath*, but God making him the sixth day, and he being first to spend fixe dayes in one kinde of imployment, and the seventh in another, thereupon it is more then likely he was to keepe the thirteenth day from the first day of the Creation as his first *Sabbath*, and not the fourteenth day as his second\*.

\* Had *Adam* kept Gods seventh day *Sabbath*, then had he kept a *Sabbath* in Innocency, for it was instituted before his fall.

Againe, if to be God did raine *Mannah*, on the first day according to the computation of the Creation, then they kept that seventh day *Sabbath*; But if he did not begin to raine *Mannah* on that day, but on some other in the weeke, then was that computation broken, and yet the *Sabbath* rightly kept.

So, had *Christ* risen on the last day of the weeke, (but then had not *Isaiab* his prophetic been fulfilled *65. 17.*) then had we observed that day; but the Sonne of man (as you say) being Lord of the *Sabbath*, its fit the *Sabbath* should waite on him, and not he on the *Sabbath*, and therefore as he chose the first day to rise on, as likewise the morning and not the evening to rise in; so have

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we done well, after Saint *Pauls* rule, in imitating him as he imitated Christ, in keeping the Lords-day *Sabbath* ever since: which, as I have noted before, was not darkly prefigured in the keeping the first and seventh day in the time of the Pascheover: As like wise to begin the *Sabbath* in the morning and not in the evening (which yet cannot be done without some losse of time, being that the Jewes *Sabbath* ended at the evening) for if we change the day because of Christs resurrection, and by *Pauls* example; why not then the terminations of the day, according to the time of Christs resurrection, and example of *Paul* in his practice at *Troas*. I speake this as an argument against some, that are of opinion the *Sabbath* still beginneth at evening, as in the time of the Jewes, and first Creation, when indeed evening and morning made the day, and darknesse was to goe before light.

As for the disorder which you say this innovation must needs produce, let it lye upon the Apostles who can answer it well enough; and so may we building on the foundation of the Prophets and Apostles: In the meane time *Pauls* example, which is not in vaine set downe in the 20. *Acts* 6, 7. (where no day of the seven, but only the last, which was the first day of the weeke, is thus disposed of) is a sufficient warrant for us hence forwards to observe it, from the 4<sup>th</sup>. *Phil.* 9. The things which you have seen in me, doe, and the God of peace shall be with you.

And as for that in your margin, where you say that the number seven hath reference to other going before; I answer you in this figure 7000007: where you see, the first as well as the last in some respect may be the seventh, to wit in number, though not in place and order.

*Broad.*

## Broad.

But let it be imagined (although I can scarce see how it can be imagined only) that our day is become the seventh and last of the weeke, what would follow hereupon? That God might well be said to have rested on our day, and to have enjoined one day on Mount Sinai; But then it might not be said, that Christ rose upon one day. He that saith both God rested and Christ rose upon one day, may as well say, that God both rested and began to make the world upon one day, which I will not believe any man will say, untill I know it.

## Answer.

I know none that goeth about to make Gods Rest and Christs Resurrection to be upon one and the selfsame day: Nor need it, for it is enough that the one was, and the other is observed holy, as the seventh day in opposition to the six work-daies: The change not onely being granted by us, but argued as necessary and significantly materiall.

## Broad.

## 3. Opinion.

Others there are which by the seventh day in the beginning of the Commandement, understand one of the seven daies; but the seventh day is the *Sabbath*, that is (say they) but one of the seven daies is the *Sabbath*, and the first day is one of the seven daies as well as the seventh.

*Answ. 1.* Then shall the words seventh day have one sense in the 2. *Gen.* and another here. Will any man say that God ended his worke upon one of the seven daies, and not upon the seventh day only?

Ec 2

2. Then

*Ames Theol. lib. 2. cap. 15. sect. 3. vel unus ē septem, but doth the Scripture so speak, or doth he so much as goe about to prove it: He and others doe wisely to take that for granted which they cannot prove.*

2. Then shall the words seventh day have one sense in the beginning of the Commandement, and another after, for after it is said that God rested on the seventh day.

3. Then had the Israelites sanctified our day or any other, and not the seventh, they had not broke the fourth Commandement.

### Answer.

This opinion, of the seventh day to intend one of seven, is doubtlesse most true, and is therefore spoken in the Commandement exclusively, implying thus much, That thou art not to keep the sixth day, or one of six, or the eighth day or one of eight, but the seventh day or one of seven.

For the substance of the Commandement hath respect unto the number, for it opposeth seven to six; as if it had said, six daies shall be for labour, and the seventh for Rest: although I deay not, but the example of God in respect of order, was then significantly binding during the inforcement of the reason of the creation: I would not be mistaken, and be thought (when I say one of seven) to meane any one, but as *Ames*, in that place being rightly understood, and set downe, *dies septimus vel unus e septem*, that is, the seventh day, or one of seven, not of six or eight. For I know the Iewes were to celebrate the seventh day, the last in order both for example and signification sake, during the Covenant of works: For the order both was and is exceeding usefull in respect of its signification, and helpeth much to the fulfilling the duty of sanctifying the Sabbath. And therefore hath God been ever carefull, not only to give the generall Commandement to his Church, for the observation of the seventh day; But he hath likewise prescribed them a *terminus a quo*, a day or an occasion whence and whereby they were to number their seven daies (which yet was not alwaies one & the same seventh day)

day) As unto *Adam* he gave the first day of his being created to number from, and therefore was he carefull to give him this Commandement in due time, to wit, the second day of his Creation, so soone as he had given an example, that so he might remember it against the seventh day came: So likewise to the Iewes he appointed by *Moses* the first day of Mannah for them to reckon upon: And so to us by his owne and the Apostles examples he hath given the day of the Resurrection to be the ground of our Computation.

## Broad

## 4. Opinion.

Some of late tell us of the substance and circumstances of the fourth Commandement, by the substance they meane the sanctifying of one day in the weeke, by circumstances the keeping of the seventh day, and strict resting. *Ans.* 1. That the sanctifying of one day in the weeke is the substance of the fourth Commandement you have not learned from the words thereof, for they speake only of sanctifying the seventh day. 2. No Prophet nor Apostle (nor Father I beleeeve) hath thus interpreted the Commandement either in cleere or darke termes. 3. No other Commandement of God is to be interpreted after such a manner. 4. Then had not a Iew broken the Commandement though hee had laboured on the seventh day, so that before he had sanctified one of the six daies.

If God had said, Remember to sanctifie one day of the week six daies thou shalt labour, and the seventh thou shalt sanctifie, ye had some colour for your doctrine, although this had bin nothing in very deed. For God said, thou shalt keep a Feast to me, thrice in the yeare thou shalt keep the Feast, &c. *Exod.* 23. 14, 15, 16. and yet the keeping of the Feast thrice in the yeare was not the substance of that

Ee 3

Law,

Give way to this new doctrine of the substance and circumstance of a divine law, and open a wide gap to manifold errors, we shall now have seeking after the substance, as there was after the Allegory heretofore.

Neither was the resting of the land one yeare in seven the substance of that Law, *Exod.* 23. 10. 11

Law who ever so imagined? But onely God there first telleth the Israelites in generall what hee would have done, and afterwards acquainteth them with his minde particularly and fully. You your selves I am sure will acknowledge that the keeping of a feast thrice a yeare is as well the substance of the foresaid Law, as the keeping of the *Sabbath* once in a weeke is the substance of the fourth Commandement; and the worshipping of God was one end of the feast, as well as of the *Sabbath*. Yet Christ hath blotted out that whole Law. The like may be said of that Law, *Exod. 23. 10, 11.*

By this opinion not the substance, but only the circumstances of the fourth Commandement are mentioned in the Decalogue, which circumstances also are not to be observed.

### Answer.

That in the fourth Commandement is both substance and circumstance is evident: By substance, I understand the sanctifying the seventh day, not as it is last in order, but as it is opposed to all other numbers, by circumstance I understand the order and the reason\*: Which two (that I may use your phrase in the conclusion of your seventh Chapter) have been manifested to have been circumstantiall by the event.

\* For the reason did as well bind to observe the order, as to establish the Commandement it selfe, till there was a new reason of a new order, but never of a new commandement

I say the very reason of the Commandement as it did bind the order was circumstantiall and changable. Wee see how it received an addition, in that their remembrance of their deliverance out of Egypt (which was a Type of our spirituall deliverance) was made a reason of this fourth Commandement as well as the Creation; And so is now our redemption it selfe by Christ, and yet nothing of the substance abolished or altered, but the maine duty of sanctifying the seventh day is still observed. And the reason (as I conceive) why this Commandement

ment was more circumstantiall then others, was because it was preter-ordained to the Law of Nature for the continuall use of the Church in all states and conditions: And therefore was it to be brought to the state, and made suitable to the condition of the Church \*, and not the condition of the Church to be brought to it, as were also the Sacraments, and yet so as that God hath himselfe ever ordered these changable circumstances in it, either by the doctrine or example of his Prophets or Apostles, not very darkly.

Indeed as touching the seventh day to be any other then the last in the time of the Prophets, is not to be imagined, because then that order was in force, but now in the Apostles time, the event doth cleerly manifest the contrary in the practice of the Apostles, which giveth sufficient authority for ours \*. And whereas you say that no other Commandement is to be interpreted with circumstances and substance. I answer, That besides that circumstance of the Israelites deliverance prefixed to the whole Law, me thinks you should acknowledge this to be true in the fifth Commandement, where there is a promise made of a reward in Canaan to them that keep it, which yet is a changable circumstance \* in respect of the precise meaning: For though in that respect it be void, yet it is still of force and use according to the present state and residence of the Church, as appeareth in the 6. *Eph. 2.* And notwithstanding the cessation of the Egyptian Deliverance, and the precise meaning of this promise in the fifth Commandement, and their alterations into a more spirituall & proper meaning for the present Church, yet do the Commandements themselves for their substance remaine to this day the same: For the change of significant circumstances may be upon good grounds without impeachment to the being of the law: as the Israelites supposed changing the gesture from standing to sitting, when they were a Sedentary Church did no whit abolish

\* In regard of the circumstantiall parts of it, the morall part fitting all states as an help of their obedience.

\* It is altogether an unlikely thing, that the Church without a pregnant Commandement (which there is none in scripture) would take upon them to abolish the fourth commandement (enjoyning a duty upon an universall and perpetuall benefice) and yet of their owne authority bring up a custome equivalent.

\* And in answer to your marginall note, if it were not a changable circumstance, you may imagine what absurdity would follow.

abolish the Pasſeover. And thus did *David* change the order that God had appointed among the Levites (how that till thirtie yeeres old they were not to officiate:) when the reason of it failed, and the Arke had reſt, then without prejudice to the Ordinance, he ordained that they ſhould officiate at twentie, as is *1 Chron. 23*. As a man may alter his temperament and yet continue a man ſtill, ſo long as for ſubſtance he remaineth the ſame in ſoul and body. So if ſo be the *Sabbath* had been changed, from being kept every ſeventh day, to every ſixth, then the whole frame of the fourth Commandement had ſuffered ſhipwrack: But in the change of one ſeventh day to another upon ſuch a ground and reaſon the ſubſtance ſuffereth not.

For as Biſhop *White* obſerves, pag. 136. (againſt *T. B.* who affirms that in all Divine lawes whenſoever any part is taken away the whole is aboliſhed) That if by part he underſtand ſuch a part as is ſubſtantiall and conſtituent his poſition is granted, but if he underſtand a circumſtantiall or accidentall part the poſition is falſe; For (ſaith he) the Law of Prayer or Divine worſhip is ſtill in force, as it was in *David's* and in *Daniel's* time, in reſpect of ſubſtantiall actions, but many circumſtances of time, place and geſture, are aboliſhed in the time of the Goſpel: as *Daniel's* praying with windows open toward *Jeruſalem*, &c. And therefore, a little to vary the words and ſence of his concluſion againſt *T. B.* the ſubſtance of the fourth Commandement may be continued and yet the Circumſtance altered.

As touching your following inſtance of the three feaſts a yeere, I ſee not that it holds good Analogie with the *Sabbath*: But your marginal inſtance of the Earths ſeventh yeere *Sabbath* is proper. In which Commandement (I ſay) there is both circumſtance and ſubſtance. The ſubſtance is the Law it ſelfe of reſting the ſeventh yeere in oppoſition to the other ſixe: But the preſiſe order is added by

by the God of order, for the better execution of this Law without confusion, which must needs follow if it were left arbitrary. Like as in the Law of Tythes, God chose to himselfe one in ten, which for orders sake, and that they might have a rule to walke by, he appointed to be every tenth as it passed under the rod. And so of the *Sabbath*, wherein for order sake God did not only appoint the seventh day to be the last, but also gave a computation from *Mannah*, that so they might also know which should be that last, and so avoid confusion: Which yet doth nothing hinder, but that the same God may upon occasion, appoint another order by his Apostles, as he did that by *Moses*, and not harme the Law it selfe, or the substance of the Commandement in so doing. Nay I thinke, if the case were put to you of a man in a farre countrey, who by some or other accident losing that computation of *Mannah* should notwithstanding have dedicated every seventh day (which yet happily might be the first, second, or third of the week as well as the last) to an holy rest, in obedience to the Commandement: (I thinke I say) you would grant this man to observe the fourth Commandement in substance.

### Broad.

#### 5. Opinion.

Others speake of the Morality and Ceremonies of the fourth Commandement, by the Ceremonies they meane the seventh day and strict rest, by the morality the sanctifying of some times, or the having of set & appointed dayes.

*Ans.* There is no Morality of the fourth Commandement as is said before: Indeed I acknowledge the Law of Nature; here Nature taught the Gentiles, and doth teach Christians to set apart some times (as places) for the publique worship of God: But there is a \* difference betweene

By this opinion only the Ceremonies are mentioned in the Decalogue, the fourth Commandement hath as it were a peece of *Moses* vaile on the face thereof, when it is read in the Church.

\* Suppose that God had said to *Sem* thou shalt sanctifie some time, to *Ham* thou shalt sanctifie one day in a week, and to *Japhet* thou shalt sanctifie the seventh day, had he not given divers Lawes to them there? Should *Sem* have kept the morality, *Ham* the substance, and *Japhet* the ceremony or circumstance of one and the same Law, this were presently doctrine I trow.

the generall Law of Nature written in mans heart at the Creation, and the peculiar precept of the *Sabbath* written since in Tables of stone.

Should God now say to the Jewes, you shall sanctifie the seventh day, wherein I rested, and to us Christians you shall sanctifie the first day wherein my Sonne rose. The Jewes sanctifying their *Sabbath*, and we the Lords-day, should doe that is enjoined by the Law of Nature in a generall manner, but as they should not doe that were enjoined by our particular Law, so then neither should we doe that were enjoined by their particular Law.

*Answer.*

That there were some intervening Ceremonies befell the *Sabbath* in the Jewish Church, you (I thinke) will not (I am sure cannot justly) deny, which now like an old suit of clothes are dropt off \* (for Christ hath pruned the Law of her Mosaicall branches) and the *Sabbath* remaineth naked and pure. For as the *Sabbath* it selfe was a super-addition or handmaid to the Law of Nature, that is of necessary use and service to preserve our obedience to the will of God revealed in it (and especially to the first Table (as I have observed in the beginning of this Tract : So had it selfe also many additions, which were proper to the state of the Jewish Church (in which time it was reinforced) as likewise had every thing else : Which additions were some of them Ceremonies, some meere occasionall circumstances (and thus was the strict rest in the wilderness, and the stranger within thy gates mentioned in the fourth commandment) some whereof were abrogative, some changable, according to the severall natures, as appears by their severall events in this new created Church of ours. In the Commandement it selfe, as it is laid downe in the Decalogue, I know nothing properly Ceremoniall in a Jewish sence, and to bee abrogated properly by Christ ; For whatsoever was abrogated by Christ,

\* Nay even in the very time of the Jewes, the extreame strict Rest ceased when Mannah ceased

Christ, was ordained by reason of Christ since the fall, which the *Sabbath* was not. Yet is it no other then a Ceremony (and for this cause it is so changable in diverse particulars upon occasion) but of that nature and so annexed to the Church, as the shadow to the body, inseparable, though alterable, according to the condition of the party and degree of the Sunne.

Heb. 4.

Touching your first marginall note, with which I will couple your conclusion of the fourth Opinion, You say, That by these two opinions, Not substance, but either circumstance or ceremony, are only mentioned in the fourth Commandement, and hath as it were a peece of *Moses* his vayne when it is read in the Church.

*Ans.* In the order there is included the substance\*; For the seventh day cannot be commanded, but one of seven must necessarily and principally be intended, as when God commanded the Tenth, surely any man will thinke he hath more respect to the number then to the order.

\*In the first Table it is ordinary to include the greater in the lesse, the affirmative in the negative; like as in the second Table the lesse is mostly included in the greater.

Neither can the fourth Commandement be said any more, say not so much (for the one was common and the other proper, to have a peece of *Moses* his vayne over it, for the seventh day being a Ceremony, then all the Law hath by its preface of the Egyptian deliverance. I wish you had considered what a vayne you cast upon the fourth Commandement, when it is read with the Prayer.

As concerning your second marginal note, I have formerly shewne in what relation the *Sabbath* and the Law of Nature stand. And as touching the difference of the commanding of one day in a weeke, and the seventh day I answer, That in substance they are the same, and the difference is only in manner of exhibition. For *Ham* hath only the substance it selfe mentioned, and commanded him, and the order left arbitrary, which if he of his own accord should designe to be every seventh or last day, then I pray you what difference for substance: But *Sapher* hath both

the substance and order assigned him of God, so that the difference lyeth only in manner of exhibition. Like as the Covenant of Grace was both one to the Iewes and us in substance, onely as it was given to them, it was clothed with many circumstances and ceremonies (though they were Lawes they were no better) but to us naked : All which circumstances (I grant) did bind during their signification, and though now the Ceremonies be annulled, and the Sacraments changed, which were Appendices to the Covenant, yet is the substance of the Covenant the same, and distinct from its circumstances : So though the *Sabbath* admit an annulling of some additaments, and a change of some circumstances or ceremonies, yet may and doth the fourth Commandement in substance remain the same distinct and unconfounded. Nay this very change doth discover to us the substance from the circumstances and ceremonies, as well of the *Sabbath*, as of the Covenant if we had not understood them before.

And though the Morality and Ceremonies of the fourth Commandement relish not with you, yet your *Partizans* of later Edition passe it in *Verbo Magistræ*. That it is abrogated in the speciality of it, because it was ceremonious, and so serve their turnes to pull downe the *Sabbath*, and yet affirme it stands good in the morality or equity of it, to keep unraced the ejaculation annexed to it in our Liturgy. And *Mr. Dow*, pag. 9. saith in absolute tearmes. They more fully expresse the nature of this Commandement who say, It is partly Morall, and partly Ceremoniall.

### *Broad.*

#### *6. Opinion.*

*Mr. Cleaver* will have this strange matter come to passe by a Trope, whereby one part is put for the rest. He saith, That in the precepts and prohibitions more  
is

is meant then in words is expressed. *Moral.* of the Law. *Chap. 4.*

*Ans.* I acknowledge that in the other nine Commandements more is meant then is expressed in words, but here in the fourth Commandement that which is expressed in words is not meant. It is a kind of Trope to put one part for the rest, but when no part is put for the rest, what manner of Trope may that be? For this thou shalt sanctifie the seventh day wherein I rested, is no part of Gods Law in these dayes, and yet this in effect is all that God spake from Sinai.

*Answer.*

Although the fourth Commandement be a Law still in force, yet (as I said) it bindeth us not to keep *Sabbath* the last day of the weeke, though the seventh. For the order was foretold to be altered in the 65. *Isaiah 17.* where it is prophesied, that Gods creating new heavens and a new earth shall make the old to be forgotten, that is, there shall be a wonderfull alteration, and that which now men make most account of, to wit, the Creation, then they shall account it the least, sanctifying the memory of my resting from their Redemption in stead of my resting from their Creation. And thus you wilfully slander us when you say, that, *Thou shalt sanctifie the seventh day wherein I rested*, is no part of Gods Law in these dayes, for we grant it but with an Orthodox distinction of Rest. For the Commandement it self looketh with a double face both wayes, both to the Iewish Church and ours, both to the old and new Creation; And beareth his Title in the very front in that word *Remember*. And as one well observeth, There is no Commandement ushered with such a *Memento* as that of the *Sabbath*, wherein (saith he) I thinke we may discern Gods providence, forarming weake Christians against the strong assaults of

their own affections, struggling against the restraint of a whole dayes libertie, and of mans inventions oppugning Gods institutions, for it is a Commandement of Remembrance; so that as once we were to remember our Creation by it, as appeareth by the first promulgation of it in *Exodus*, for there the Creation is only mentioned: so likewise are we now, to remember our Redemption by it, as appeares by the second promulgation of it in *Deuteronomie*, where the old Creation is quite forgotten not a word mentioned of it, and the new set forth in its Type of their Egyptian deliverance. Which observation (taken from the various reasons annexed at severall times, and in such an order, for the inforcing of this Commandement) compared with this Text of *Isaiah* 65. 17. and the present event futable, doth both very much illustrate the perpetuities of the Sabbath, and yet propheticke the change both in one, which also (if we consider the nature of those times) doth well prove the thinge. For though Christ speaketh plainly to us now, yet to them he spake and prophecied (as I may so say) in parables, which rightly understood are no lesse proofes then ours. And thus is the substance of the fourth Commandement preserved, that is, the dedicating of the seventh day to duties of Pietie and Mercy, and sixe dayes to our other affaires, as also prophecie fulfilled, and the Apostles imitated.

*Object.*

But may some say, Our Redemption was not finished on that day, for that it still remaineth in acting by Christs intercession, which is Bishop *Whites* objection, page 299.

*Ans.*

Christs intercession after his dying and rising, is as Gods providence was, and is, after his sixe dayes Creation; And as (notwithstanding his continuall providence) his Creation was finished on the last day of the week: So now (notwithstanding Christs intercession at Gods right hand) our Redemption was finished on the first day of the

the weeke by his Resurrection. And whereas Bishop *White* further objecteth, *pag. 299*. That the day of Christs resurrection cannot properly be called a *Sabbath* or day of Rest, because our Saviour was in action on that day about the necessary works of perfecting mans Redemption, by applying, teaching, inspiring, authorizing his Disciples. I answer. They were all *Sabbath-day* works, and so was the seventh day a working day to God in many such like respects futable to the first Creation, and yet it was his *Sabbath* for this reason, because he rested and ceased from that which he did before, (as Mr. *Hilderham* noteth upon the Hebrew word *Sabbas* in his 135. *Let.* on the 51. *Psalme*) which holds in respect of Christ. Furthermore *page 300*. Bishop *White* saith, That the Primitive Church devoted the first day of the weeke to the honour and service of Christ, not because of Christs cessation from redemptive actions, but because it was *primus dies laetitia*, The first day of joy and gladnesse for the resurrection of the Lord: True; But the cause of this joy was the perfection of our Redemption and Deliverance, which we celebrate with a congratulatory commemoration on the first day, like as we were to doe the perfection of our Creation on the last day of the weeke. And *pag. 303*. he saith, That Christ rested upon his resurrection day, no more then he did upon every day after untill his ascension, and since his ascension untill the worlds end. *Ans.* So he may say that God rested no more from his worke of Creation on the seventh day, then he hath done ever since, where by the way take notice, That it is the consummation of the Creation and Redemption, which is meant by their Resting, and which we celebrate, for else if Rest should respect barely their cessation, then all the after time should be of equall estimation with the last day in respect of the Creation, and with the first day in respect of the Redemption.

And now indeed I wonder why the Egyptian deliverance

\* Deny the one and  
deny both, but rea-  
son and sobriety  
will deny neither.

rance being in *Deut.* annexed by the dictate of the spirit, as a reason to enforce the duty of the fourth Commandment or *Sabbath* in its second promulgation, should not be thought a sufficient reason to enforce the same duty & law upon us, as well as the obedience of the whole Law is urged upon us by the same reason contained in the Preface \* seeing that in both places it signifieth alike our spirituall Redemption and deliverance. Especially seeing the holy Ghost, in the fifteenth *verse* of the fifth of *Deut.* after he hath there affixed to the fourth Commandment, our deliverance out of spirituall Egypt in its Type, as the reason of it, concludeth upon it mandatorily a duty (not a libertie) imposed upon us therefore, in these words, *Therefore* the Lord thy God commanded thee to keepe the *Sabbath* day. A place of Scripture if soberly consulted (especially considering withall the preterition of the Creation in that place, whereby this becomes not only a motive but the sole reason) not easily answered by our *Antisabbatarians*. For as one saith well, In the 5. *Deut.* The reason of the Redemption from Egypt is put as a cause of sanctifying the *Sabbath*, so that there beginneth a translation, though not of the day it self, yet of the use and sanctification of the day, as to be kept in an holy and thankfull memory of the Redemption from Egypt, which was but a Type and figure of our spirituall Redemption by Christ: which their Redemption from Egypt, if taken only literally, was not to be compared to the worke of Creation, that it should challenge to it selfe a right in the *Sabbath* before the Creation, but only as it typified and prefigured that glorious worke of Redemption. Now if the Redemption from Egypt, which was but a Type, were so glorious a worke, as that the *Sabbath* day should be kept rather in memory of that, then of the Creation, then what shall we say of the worke of Redemption it selfe, which doth so farre exceed in glory that from Egypt, as the Sunne doth the shadow? If there-

therefore Gods ancient people were to keep the *Sabbath* day in memory of their Rest from Egypt, how much more (when a greater Rest from a greater worke of Redemption even the true and eternall Rest is come in, and we in Christ doe enter into it as *Heb. 4. 3.*) ought that day of the weeke be kept holy, wherein the Lord rested from his most glorious and gracious worke. And this may serve to answer your unanswerable conclusion following, if you will weigh it without prejudice.

### Broad.

To conclude, By no wayes or meanes yet found out can it be, That the precept of the *Sabbath* should bind to sanctifie the Lords-day; And I could wish my brethren not to busie their braines to finde out more wayes, as having busied them too much hereabouts already. Were the fourth Commandement a law in force still, it should bind to sanctifie the Jewes *Sabbath* and none other.

### Broad.

But suppose that the fourth Commandement did bind to sanctifie the Lords-day, what would follow thereupon? That we might doe no more work on our dayes then the Jewes might doe on theirs; for there is not the least colour of dispensation in Gods word for doing of more, and indeed after some mens doctrine we may doe no more, not picke up a few sticks, nor buy a little oyntment, nor step over the doore sill to gather up *Munnah*, &c. See Mr. Dod, and Mr. Cleevers on the fourth Commandement.

What would follow were the fourth Commandement a law still in force, and did bind to sanctifie the Lords-day, See my *Latine Tract*. Chap. 5.

### Answer.

It matters not what would follow now, no more then what did follow when the Commandement was confessedly of force. For certainly if we be to keepe a

*Sabbath* to the Lord, if we could herein doe the will of God on earth as it is done in heaven, by keeping it here in the Type, as they keepe it in heaven in the Antitype, it were so much the better, wholly heavenly, free from all carnall and earthly distractions, so farre as necessitie will give leave, and to doe even these necessary things with such heavenly mindednesse, as that the rules both of Pietie to God and charitie to our selves are fulfilled therein. If at any time, much more on that day, it ought to be our meat and drinke to doe the will of our heavenly father in earth, as it is done in heaven. And it is apparent, in Christian experience, that he which that day keepeth himself and his heart diligently from terrene thoughts, words, and actions, imploying them contrarily, groweth most in grace, hath the sweetest Communion with God, the greatest measure of Divine comfort, (for a Christian never feeleth such sound comfort as when he spiritually observeth it) and is the ablest to long after his dissolution\*, which shew it to be Gods ordinance, for he is wont to give a blessing to his own ordinance: Whereas those that fight so much against it, it is like never felt the sweetnesse of it (as for your self, I will passe no censure of you, for I know you not) but some I am able to produce, that are of this licentious opinion concerning the *Sabbath*, and are as little strict in other things which are uncontroversably naught, to the scandall of the Ministry, and to the palpable arguing, that because they entertaine not the truth in the love of it, God hath either given them over to beleieve a lie, or else that they take up this opinion more to countenance their corruptions, then to maintaine Truth. For non-residency, a formall and lazy ministry, and such like follow as naturally upon this, as falling away doth upon free-will. Your manner of instancing is naught thus to goe about to lessen the Commandement it self, and our obedience to it, by a sleightie expreession of the things commanded. Had *Adam* thus excused himself to God, when

\* For God blessed the *Sabbath* day, that is, appointed it to be a day of blessings to them that sanctifie it, which they doe that observe to doe these three things.

1. That they keepe it delightfully, not with tediousnesse & grudging. 2. That they busie themselves in all holy things affecting them in the spirit. 3. That they spend the whole day wholly and not partly thus. These (as *M. Dod* rightly observeth) only inherit the blessings entailed upon the *Sabbath* by promise.

when he accused him of rebellion, and told him, why, it was but a mouth-full of an apple, &c. the aggravation had been worse then the fault, a few sticks, a little oyle, &c. is it the fewnesse of the sticks, the littleness of the oyle; that give *ens* and *non-ens* to the Sin? He that hath his eyes anoynted, though but with a little of Gods eye-salve, knoweth that the thing commanded is to be judged by the commandement, and not the commandement by the thing commanded.

Me thinks that *Memento* or watchword set at the beginning of the Commandement (and so usefully expounded by M. *Dod* and M. *Cleaver*) to quicken our circumspection in providing for the sanctifying of the *Sabbath*, by prevention and foresight, should have answered this Argument in the hatching, especially in these petty things you speake of, considering that the lesse the temptation the greater the sin.

But to your instances themselves I answer. That in all things whatsoever a lawfull necessity granteth a lawfull liberty on the *Sabbath*, as for gathering of *Manna* I have formerly shewed you, why it did bind and for what time. And therefore, in stead of further answer, I will insert for a conclusion, the positive truth of such workes as may be done on the *Sabbath* day, as you shall find it in Mr. *Richard Byfield*, pag. 95, 96. There are (saith he) foure sorts of workes lawfull on the *Sabbath*. 1. Works of holinesse. 2. Works of mercy. 3. Works that are in their nature servile, yet doe directly respect the present worship of God, as our travell to the places of Gods worship, for these workes become now holy workes, and are not ours but Gods workes. 4. Works of common honesty, that is, workes that make to the comely decent and orderly performance of Gods worship, and our carriage and behaviour therein. Such are the tolling of a bell for the calling of the assembly, the comely and modest dresse of the body provided that it be not vaine, curious, nor aske much time,

but be thrust into the narrowest roome that may be: The spreading of our table, so that state be not taken up, and all things be prepared before, as much as may, with the like. By works of mercy, I meane not onely necessary labours in the help of the sicke, and of women in travell, and of beasts out of a pit with the like: But also all those which are called works of necessity, which I rather call workes of mercy, because they are therefore necessary, as they tend to the preservation of things, not from feared or suspected, but from eminent and imminent and present danger, and the workes it selfe must be done in mercy, not in covetousnesse or other respects. Now of this sort are these workes, labour in provision of convenient food, tending of cattell, fight for defence of our countrey being assailed, riding of posts on the affaires of the state in causes of present and imminent danger. In all these the Master hath power to command, and so hath the superior over him that is under his charge, and the servant is bound to obey. The Master may command him the workes of mercy and the workes servile, which directly looke to the worship of God, or to goe with him to the Sermon, though many miles off, (if it cannot be had nearer hand) and as his Master may take his horse, and ride thither, his servant going on foot, so may he command his servant for this purpose to saddle his horse, as in 2 King. 4. 22, 23. the question of the *Shunammite* husband and she with, who to his wife desiring one of the Asses to be made ready, and a servant to be sent her that she might goe to the man of God, saith on this wise, wherefore wilt thou goe to him to day? It is neither *new Moone* nor *Sabbath*. It was then their custome so to doe on the *Sabbath* and *new Moone*.

In like manner the Master may enioyne the servant such workes as tend to necessary provision of food, and tending of children in the family, &c.

Yet here againe some things seeme to fight with the sanct-

sanctification of the day. First, if the Master shall strictly stand upon his state and distance, for if the family-necessities in respect of young children should necessarily require the presence of some constantly at home, the Master may not hereby keep his servant constantly from public worship, but rather sometimes change turnes with him. Much lesse may he desire such unnecessary superfluities, as may cause absence from the Assemblies, for this is to feed the carcasie on the life-blood of the soules of thy servants. Deale in all plainnesse of heart, and know that thou hast to deale with God. The servant must be sure the worke is unlawfull before he offer to withdraw his obedience, but thou mayest sin in that in which thy servant sinneth not, because thou art bound to search more into the nature of thy necessities. Secondly, if the Master set not his businesse in so wise and discreet an order, that without all unnecessary hinderances, he and all his household may sanctifie the day and keep it holy. Thirdly, if the Master remember not that he is a God, and that both by communication of name and power, to provide for, and see to the servants and his households rest, and therein respect the mercy which God would have shewne to his servants, yea to cattle on that day.

*Broad.*

CHAP. IX.

*The Doctrine of the Primitive Church.*

**A**fter the Doctrine of the Primitive Church the fourth Commandement is ceremoniall and abrogated, and for prooffe hereof I say,

(1.)

That I have seene many sayings of Fathers and others, shewing this to have been the Doctrine of the Primitive

tive Church, whereof I will set downe some in this place, more may be found in my other books.

*Tertull. lib. adversus Iud.*

Though the Iewes cannot prove this, yet some Christians can in their imagination.

*Denique doceant Iudai, Adam sabbatizasse, &c.* Lastly, let the Iewes prove if they can, that *Adam, Abel, or Noah* kept the *Sabbath*, or that *Melchisedech* received the Law of the *Sabbath* in his Priesthood. But the Iewes will reply and say, since this precept was given by *Moses*, it was to be observed. It is manifest then that the Law of the *Sabbath* was not an eternall nor spirituall, but a temporary precept, which at length should cease and have an end. By this and other like sayings in his booke against the Iewes, it may not onely appeare what was *Tertullians* owne judgement in this matter: But also what was the judgement of the Christian world in his time. If Christians then had bin *Sabbath-keepers*, *Tertullian* would not have written as he hath in that booke.

*Ensch. hist. lib. 1. cap. 5.*

*Enschim* there speaking of *Adam, Abel, Noah* and other godly ancients, hath these words, *Nec corporalis itaque circumcisionis rationem habuerunt, sicut: neque nos, nec sabbatorum observantia, quemadmodum neque nos.*

*Aug. de spir. & lit. cap. 14.*

*In illis igitur decem preceptis, excepta Sabbati observatione dicatur, &c.* Among the ten Commandements, except the observation of the *Sabbath*, let any man tell me, what is there that is not to be observed of a Christian, whether of not making or not worshipping Idols, or any other God, besides the onely true God, whether of not taking the name of God in vaine, whether of honouring parents, whether of abstaining from fornication, murder, theft, false witnes-bearing, adultery, and coveting that which is our neighbours. Which of these Commandements \* will any man say that a Christian ought not to observe. In the 15. Chapter following he tearmeth the fourth Commandement, *Præceptum figuratum*, a figurative precept.

*Chrysost.*

\* Will any man say that a Christian ought not to observe the fourth Commandement, it seemeth so, and that *August.* will not gain say it.

*Chrysostom. in expos. secund. super Matt. Homil. 49.*

*Legis iustitia prima, & salutaris, decem habet mandata: Primum cognoscere unum Deum, secundum abstinere ab Idolis, tertium non peierare, quartum colere sabbatum spirituale, quintum, &c.*

Note that our fourth Commandement after *Chrysost.* is to keep a spirituall *Sabbath*. There are two sorts of *Sabbaths*, the one literall or carnall, and the other figurative or spirituall, the former belonged to the Jewes, the later to Christians. This I doubt not was the doctrine of the Primitive Church.

(2.)

That I never saw to my remembrance any saying of Father, Councell, Ecclesiasticall writer, cited by any in their *Sabbath* discourses, whereby it might certainly be gathered, that so much as one learned man in the Primitive Church was ever of other judgement, and took himselfe bound by this Commandement to sanctifie the Lords-day, one day in a weeke, or any day or time whatsoever, note it and search their books.

### *Answer.*

Mr. *Cleaver* in his booke called the Morality of the Law, hath there given you your answer to this particular objection of the Fathers opinions in this point, where the Reader may see the true meaning of the ancients in this particular, and how Saint *Augustine* is wronged and perverted by you. I say for plenary satisfaction to the Reader, I refer him in this particular of the Fathers opinion in this point, to peruse these pages of Mr. *Cleavers* booke aforesaid, 129, 130, 131, 132, 133, 134, 135, 136.

*Broad.*

## Broad.

(3.)

That Mr. *Calvin* speaking of the fourth Commandement, bath these words (*Instit. lib. 2. cap. 8. Sect. 28.*) *Vmbratile veteres nuncupare solent.* The ancients (not onely some of the Ancients) accounted it shadowish, not onely partly shadowish. Of what judgement Mr. *Calvin* was, may partly appeare by that he writeth afterward *sect. 34. Ita evanesunt nuga Pseudo prophetarum, &c.* Dr. *Field* excepteth the fourth Commandement out of the number of the Morall Commandements. Booke 5. of the Church. Chap. 22. pag. 101.

## Answer.

In the beginning of this worke, you gave occasion to manifest Mr. *Calvins* opinion, and so I did.

As for Dr. *Field* he doth not except the fourth Commandement from the number of the Morall, but from the number of those that are connaturall with man, and therefore is more subject to change then the rest : His words are these ; These Lawes (saith he) are imposed upon men by the very condition of their nature and creation, as the very condition and nature of a man created by God requireth, that he should honour, love, feare, and reverence him that made him, and therefore touching the precepts of the first Table (that concerning the Sabbath excepted) it is cleare and evident that they cannot be altered.

## Broad.

Art. 7. propos. 3.

Mr. *Rogers* in his Cathe. Doctrine of the Church of England

England blameth D. B. for teaching (as contrary to the seventh Article) that the *Sabbath* was none of the Ceremonies which were justly abrogated at the coming of Christ; againe that the Commandement of sanctifying every seventh day (as in the Mosaicall Decalogue, is natural, morall, and perpetuall.

Note well what h<sup>e</sup> writteth, I write no more.

*Answer.*

It is true that M<sup>r</sup>. *Rogers* blameth D. B. for teaching that the *Sabbath* was none of the Ceremonies which were justly abrogated at the coming of Christ, for which he is much to blame himselfe, till he can evince it to be one of them which he doth not.

*Broad.*

Who so readeth what M<sup>r</sup>. *Rogers* hath written in the Preface to his booke, shall understand, that I am not the first or onely man that have stirred much in this matter, God grant I be the last that hath need to stir much herein, and that the day of Rest. to the Iewes be not the cause of contention among Christians any longer.

See the Preface beginning at the 20. Section.

*The end of the first Treatise.**Answer.*

Here you fulfill the Proverbe, you wish all were well so you were not the cause of it, if you may be suffered to speake the last word, you care not, though all keep silent. I did wish (though it be now unreasonable) when I first framed this answer, that it might come to the notice and knowledge of authority, the disturbance of the peace which M<sup>r</sup>. *Rogers* and you have brought into the Church

Hh

by

by endeavouring to discover a shamefull nakednesse of contradiction in your Mother by labouering to set the Articles and the Liturgy at odds one with another: For how cometh it to passe that we are commanded by the church to pray, and encline our hearts to keep an abrogated Ceremony of the Iewes, even in her opinion as he and you would have it.

\* Of the place and time of prayer, *part. 1.*

But the contrary is apparent not onely by the Liturgy, but also by the Homily\* (established and received for the Doctrine of our Church) as you may see it quoted to this very purpose by Mr. Richard Byngham *page 154* in answer to Mr. Bretonwood. He saith thus, You come in with the Edicts of Princes as one that would have the Lords-day depend upon the constitutions of the Church, and Edicts of Princes onely, and so not to differ from another Holy-day: Most wicked popish, and worse then popish, and against all famous lights ancient and moderne. Or doe you mention Princes Edicts and Churches Constitutions to glorie with ours? Ours doeth your Tenet, and you seek herein to wound Church and Prince. For how they hold of the Lords-day charit is directly grounded on the fourth Commandement, appeareth in the Liturgy, in the booke of Homilies, and in the Statutes and godly provisions for redresse of prophanations. This is the doctrine of the Church\*. By this Commandement (speaking of the fourth) we ought to have a time, as one day in the weeke wherein we ought to rest, yea from all lawfull and needfull works: For like as it appeareth by this Commandement, that no man in the six dayes ought to be slothfull or idle, but diligently to labour in that estate wherein God hath set him; even so God hath given expresse charge to all men that upon the Sabbath-day, which is now our Sunday, they should cease from all weekly and work-day labour, to the intent that like as God himselfe wrought six dayes and rested the seventh, and blessed and sanctified it, and consecrated it to quietnesse and rest from labour:

Even

\* Homily of the place and time of prayer, *part. 1. pag. 125.*

Even for Gods obedient children should use, the *Sunday* holily; and rest from their common and daily businesse; and also give themselves wholly to heavenly exercises of Gods true Religion and service. So that God doth not only command the observation of this Holy-day, but also by his owne example doth stirre and provoke us to the diligent keeping of the same. Good therefore all children will not only become obedient to the Commandements of their parents, but also have a diligent eye to their doings, and gladly follow the same. So if we will be the children of our heavenly Father, we must be carefull to keep the Christian *Sabbath-day*, which is the *Sunday*, not onely for that it is Gods expresse Commandement, but also to declare our selves to be loving children in following the example of our gracious Lord and Father. Thus saith the words of the blessed, which I saith Mr. *Byfield* to Mr. *Swinshead* *Sunday* is all that which is in this your Treatise, and fully speaketh what we hold. God be so.

1. Our Christian *Sabbath* is Gods expresse Commandement in the fourth precept of the Law enjoyned.
2. That it is given of God in expresse charge to all men.

3. That all men are charged to cease from all weekly and worke-day labour, and rest from common and daily busineses, and give themselves wholly to heavenly exercises of Gods true Religion and service.

4. That all this standeth in force upon all men for the Lords-day, from the example of God himselfe, who wrought sixe dayes, and rested the seventh, and blessed and sanctified it, and consecrated it to gather his people from labour, which example bindeth us to imitation.

And that this was the proper meaning of our Church, besides the former words, that these that follow in the Homily also, they are these:

This Example and Commandment of God, the godly Christian people began to follow, immediately after the

affairly as you  
 "fracture of the  
 vegetation —  
 13, 14, which I  
 day of the 14th, 15th,  
 Mr. Chalmers at 11  
 fully answered in  
 argument you have  
 which of justice for  
 a political matter  
 and not an  
 such falling with  
 looks have to be an  
 of nation or the  
 a good example in  
 "fracture of the  
 had a good reason  
 in the day (1844)  
 "fracture of the  
 "fracture of the  
 "fracture of the

\* From these words (Christian people chose the first day) *M. Broad* elsewhere hath argued that the doctrine of our Church granteth the observation of the Lords day to be an Ecclesiasticall ordinance, and not an Apostolical precept, which objection or argument you have fully answered in *M. cleaver* his Morality of the Law, pag. 237, &c. whither I refer you.

\* Preface of the assembly at *Perth*.

ascension of our Lord Christ, and began to chuse \* them a standing day of the weeke to come together in, yet not the seventh day, which the Jewes kept, but the Lords-day, the day of the Lords Resurrection; the day after the seventh day, which is the first day of the weeke. Ten times is the sanctifying of the Lords-day in that part of the Homily called the Commandement of God in all meaning no other then the fourth Commandement. Now why should some be bold to say, and be suffered to put forth this wicked doctrine to the casting an aspersion on our famous Church, That to establish the Lords-day upon the fourth Commandement is to incline too much to Judaisme. This also layeth the like aspersion on the Scottish Church, \* which teacheth that the sanctification of the Lords-day is of divine institution, as well by reason of the divine precept commanding the seventh day in general to be observed, as of the practice of Christ, which hath the force of a divine precept.

*Broad.*

## A Treatise of the Lords-Day.

### CHAP. I.

The Church of the Jewes, *Acts* 21. 30.

**T**He Church of Christ hitherto consisted of Jewes and Gentiles. And as touching the believing Jewes at Jerusalem, it is out of question that for many yeeres they observed the same day as before, for they were zealous of the Law; one part whereof was the observation of the seventh day. If Baptisme would not serve them in stead of Circumcision,

cision, who can beleve that the Lords-day would serve them in stead of the *Sabbath*. Yea *James* and the Elders did not so much as teach them, that the law of Commandements contained in ordinances was abolished, as it is manifest in that they desire Saint *Paul* to make it appear by his practice, that the report of him was nothing, and that he himselfe also walked orderly and kept the Law. But were they zealous of the *Sabbath* or not, when the unbeleeving Jews were so much offended w<sup>th</sup> Christ afore time for the carriage of a bed on the *Sabbath*, and at this time with Saint *Paul* for prophaning the Temple as they supposed, it cannot be that they would suffer their *Sabbath*, and other *Holy-dayes* to be prophaned by Christians, as long as their Common-wealth stood. It is then out of question that the Church at Jerusalem a long time observed the *Sabbath*: and now, that besides the *Sabbath* and other *Holy-dayes* enjoyned in the Law, they sanctified the *Lords-day*, and so rested from worke two dayes in every weeke I cannot beleve without some prooffe, and hitherto I have seene none at all.

A&amp;S 21. 24.

John 5.

A&amp;S 21. 28.

Mention is thrice made of the *Lords-day* but alwayes among the Gentiles.

### Answer.

Here in you fight with your own shadow, for it is easily yeilded all you say; but what you would conclude hence, I see not, or what you can well conclude, from the weaknesse of the beleaving Jewes, to disprove the Lords-day to be the *Sabbath*; no more then you can prove Baptisme to be no Sacrament, because many of them held themselves still to Circumcision, in all which *Paul* was faine to comply with them, that by becoming all to all he might win some. Yet still keeping the Doctrine of Christian libertie whole among the Gentiles \* where there was no stumbling blocke, though in his practice he warped towards the weak Jewes amongst them at Jerusalem. And therefore did those, that advised him to comply

\* Verse 21. of that 21. Chapter.

ply with the Jewes, declare their faith in this point, and they him that it was sincerely done abiding upon their weaknesse, as appeareth in the 29. 30. and 31. verses, where they tell him, as touching the Gentiles that beleeve we have written and decreed that they observe no such thing.

So that from the practice of the Apostles among the beleeving Gentiles we are to gather conclusions for our directions, and not from the practice either of the Jewes, or of the Apostles among the Jewes: For you may say, will say, that the Jewes then stood in observing the Sabbath, because you say it was then abrogated.

And (I say) they erred in observing that day Sabbath, for as James and the elders said to Paul in the 15. verse of that 1. Epistle, of the Law concerning other things, so say I concerning the Sabbath, of that they had taught the Gentiles to observe no such thing as to keepe the Jewes seventh day; nor yet did they teach to keepe no day Sabbath, but instituted the Lords-day there, where they knew they might doe it usefully.

### Broad.

The Church of the Gentiles.

As touching the Church of the Gentiles, I see no likelihood, that for some yeeres the beleeving Gentiles came together rather on one day then on another, but assembling every day alike, and assembled as often as they could with conveniency. And thus it continued (as may be thought) untill neere twentie yeeres after Christs resurrection, for the text of Scripture, where first we finde mention of any such matter is in Acts 16. which Epistle was written above thirtie yeeres after Christs ascension, as is said by some learned; againe for a time after the Gospel was preached to the Gentiles; there was no need of an appointed day, some few only in a Citie embracing the faith of Christ.

The Epistle was written before the meeting at Troas.

AnsWer.

## Answer.

Happily this is true which you say, concerning the Church of the Gentiles also, That for a long time they used no such *Sabbath*, but assembled as they could conveniently; But what doth this argue, against the Lords-day being the *Sabbath*? no more then that of the Jews aforesaid: For we are not to judge of the Church of the Gentiles in their worst; but in their better estate. This new Creation had at first its *Chaos*, as well as the old, without forme, till things were perfected by degrees, now a little and then a little: It was no little while before they were persuaded that fornication was a deadly sinne.

The Lords-day received its Institution at the consummation of this new Creation, as the *Sabbath* did at the consummation of the old; though perhaps this, by reason of the Churches non-age had its intermission, like as that had, being also let a foot in its season, as that was.

But let us not pitch either upon the rudenesse of the Jews, or the rawnesse of the Gentiles to take example by, but see the disposing providence, and directing hand of God in the Apostles themselves in those times, who were ordered by the speciall instinct of the spirit, and we shall see that in the 20<sup>th</sup>. of *John*, where in the 19<sup>th</sup>. verse it is said, that the same day at night which was the first day of the weeke, and when the doores was shut, where the Disciples were assembled for feare of the Jews, came *Iesus &c.* and so again in the 20<sup>th</sup>. verse: it is said, That eight dayes after, againe the Disciples were within and *Thomas* with them, Then came *Iesus &c.* Which sheweth Gods speciall hand in assembling them on the day of Christ resurrection, and the Spirits care to record it for our learning, together with Christs approbation and blessing thereof by his presence.

Neither is there the least mention made of the Jewish *Sabbath*,

*Sabbath*, but it is reckoned in the Text as the rest, (*eight dayes after*) and so *Paul* he passeth over the Jewish *Sabbath* as an ordinary day in the 20. *Acts* 6. and honoureth only the first day of the weeke when he saith, That he abode at *Troas* seven dayes, and the first day of the weeke the Disciples being come together, &c.

*Dr. Heylyn, Part. 2. pag. 22.* to make the matter good, biddeth us take notice that *Paul* had tarried at *Troas* seven dayes before this meeting; But we may do better to take notice that he wrongs the Text, which implies no such thing, but that his stay was but seven dayes in all: for the 6. *verse* having briefly told us *Pauls* journall from *Philippi* to *Troas*, it also sheweth us the number of dayes that he spent there, which were but seven in all (where we abode seven dayes saith he) and then the 7. *verse* historizeth to us, the remarkable example of *Paul* and the Disciples touching the first day of the weeke only, being silent of the rest. And upon the first day of the weeke, when the Disciples, &c. And as touching that 1 *Cor.* 16. which you mention. The words of *Paul* there seeme to take for granted the foreknowledge and acquaintance that the *Christian Corinthians* already had of that day to be the *Lords*. And if so be the *Lords-day* be not the *Sabbath*, why was it kept of them, and is it now kept of us, in paralel to the *Sabbath*, weekly, and not anniverfarily or yeerely, as *Easter-day* and other remembrances of *Christ* are? and as all the times of Commemorations which the Church of her own accord dedicated have ever and only been; as we see by the feasts of *Parus*, and of dedication, among the *Jews*, and so now amongst us *Christmas* and *Easter*, &c.

### Broad.

We read that the Disciples were called first Christians at *Antioch*, though by whose means it be not said in the

the *Acts*, but as touching the meeting on the first day of the week, we neither find where it began nor by whom. *Acts 11. 26.* This (in my judgement) is very probable if not certain, that this manner of assembling on the first day of the weeke, was approved by the Apostles, as was the name of Christians: Yea and Christ himselfe may seeme to approve it likewise, in as much as on this day, he revealed those mysteries to the beloved Disciple. About fortie yeeres after this order began, the name Lords-day was given to the first of the weeke, which name had it been given when Saint Paul wrote his first Epistle to the *Corinthians*, and Saint Luke the *Acts*, it is probable that one of them would have used it, and yet it is not improbable that this name *Lords-day* was given as soone as the day began to be in any great account.

### Answer.

It is true that in *Antioch* the Disciples were first called *Christians*; and be the meanes what it will, it was not without the speciall hand of God; nor without a speciall prophecy and promise as appeareth in the 65 of *Isaiah* 15. Where the name of the Jews is cryed down, and the name of the Christians set up. \* *Ye shall leave your name as a curse unto my chosen; for the Lord God shall slay you, and call this \* servants by another name.* And as this God prophesied the alteration of the old name into a new, in the 15<sup>th</sup> verse, so in the 17. verse, he prophesied the alteration of the Creation from old to new, together with the forgetfulness of the old by reason of the joyfull remembrance of the new: which was yet further prophesied by the *Psalmist* in the 118. *Psal.* 22. 24. *The stone which the builders refused, that is, crucified and cast off, is the head of the corner, that is, is raised again of God and made our salvation, for this is the sense thereof, as you may see in the 4<sup>th</sup> Acts 10, 11, 12.* And what fol-

So long it was between the writing of the first Epistle to the *Corinthians*, and the *Revelation*.

\* Dr. Hall upon the place.

\* Marke. God himself was the Father, and gave the name, who ever was the God-father.

\* Is not this divine institution, and a sufficient reason for the denomination of the Lords-day? Dr. Andrews is expresse for it, in his 13 Sermon upon the Resurrection, page 129. Sayes he, How came it to be the Lords day? but that as it is in the *Psalme*, the Lord made it? And why made he it? but because on it, the stone cast aside (that is Christ) was made the head-stone of the corner, that is, because then the Lord rose.

loweth in the Prophecy of *David*? That this worke of raising up Christ againe by his mightie power is a thing marvellous in our eyes. And that therefore this is the Day which the Lord hath made for us to rejoyce and be glad in it, as it followeth in the 23 and 24 verses of that 118. *Psalme*.

*Obiect.* But it will be objected, that hereby is no particular day denoted, but indefinitely the time of the publication of the Gospel.

*Ans.* To which I answer, That the promise of the accomplishment of our Redemption *Gal. 3. 23.* on the very particular day of Christs resurrection is eminently meant hereby, as is evident by comparing this place with 13 *Afts* 32. 33. These words. 32. And ye declare unto you glad tidings, how that the promise which was made unto the fathers. 33. God hath fulfilled the same unto us their children, in that he hath raised up Iesus againe, as it is also written in the second *Psalme*: Thou art my Sonne this day have I begotten thee. As touching the meeting on the first day of the weeke, which you say we neither finde where; nor by whom it began. I have even now shewed you the originall of it; both for time and persons; to wit, on the day of Christs resurrection by the Apostles; and the day fennight after. Had they only met the day of his resurrection, we might have thought it had been only accidental; and not of speciall providence; or if it had been recorded, that they had met any other day besides, it might somewhat have weakened the force of this argument: But meeting twice, and it being recorded to be on the same day (together with the effects thereof) it doth wonderfully prove the thing to be of purposed providence; both on Gods part in assembling them then; and on Christs part in appearing to them, thereby to give originall to this Ordinance, which accordingly hath been so observed ever since. And therefore it is not likely that the Apostles tooke it up by approbation from inferiour Christians

Christians (nor yet that Christ honoured it only by way of approbation but also of institution, for we see what honour he gave to it *a principio*, by his often appearings thereon, and the gift of the *Holy Ghost*, *Iohn 20. 22.* on this day, which you so *Sophister* like passe over, and only instance in that which seemeth to serve your turne) but that it was taken up from them.

Though this confessed approbation of Christs, granteth it to be of the same authoritie with Baptisme, which was brought in by *Iohn Baptist* and ratified by Christ. And if the people of the Jews held the Baptisme of *Iohn* to be from heaven and not of men, though they had no expresse command for it but only his practice (and though the chiefe Priests and Elders beleevved him not) only for this reason, because they held *Iohn* as a Prophet, *Matth. 21. 25, 26.* and this their belief of *Iohn* and his Baptisme, producing futable fruits of grace and holinesse in them, was approved of Christ, *vers. 32.* I wonder how any dare deny the *Lords-day* to be of divine institution, and affirme it humane, that know and acknowledge *Paul* to be an Apostle (the least whereof was greater then *Iohn Baptist*) and the thing of such great consequence and benefit to the Church, and other wayes so backed: But let us labour to imitate these contented Publicanes and harlots in beleiving this point of the *Lords-day* to be from heaven by divine institution, and not of men by humane ordination, suffering *Pauls* practice as an Apostle to overrule us herein, as *Iohn Baptist* as a Prophet did them, and framing our practice to our faith like theirs: And so, obeying him and his Masters, let us not doubt in like case the approbation of Christ in our behalfe, above the voice of unbelievers be they who so ever.

And thus in this *Law* *showing* to the intent in his second Treatise, *showing* that there is no other way to be taken for that which is established by divine authority.

thority, the Lords-day is in some sort *de iure divino*, in some sort, namely not by personall but by delegate authority, that is, not prescribed personally and immediatly by God himselfe, but only by vertue of that authority which by God was committed to the Apostles, for the ordering and governing of his Church, but being taken for divine Ordinance or Commandement it is not *de iure divino*. And further he saith, To entitle a Commandement divine is required. 1. That the authority be divine whereby it is ordained. 2. That the Author himselfe that ordaineth be so also, that is, that both the power whereby, and the person that doth immediatly establish it, be divine. Which divine authority is confessed to be in the Apostolicall constitutions; but the immediate Authors are denyed to be divine.

Now as all other events and actions receive their denomination from their immediate not remote causes: so the constitutions of the Apostles, although they proceed originally from the instinct and aspiration of the Holy Ghost, Gods spirit yet proceeding immediatly from the institutions of the Apostles themselves, which delivered them unto the Church in forme of Commandements, they are to be tearmed humane constitutions, and not properly divine. Thus you have Mr. *Breerewoods* opinion of the divine authority of the Lords-day, much more Orthodox then yours, only in answer to this later part, where he saith that Apostolicall actions are to be tearmed humane, from that principle. That all actions are to receive their denominations from their immediate not remote causes. He might have considered how that all the new Testament is called the word of God from the remote Cause the Spirit of God, which inspired it, though the Apostles and Evangelists writ it (which were men) and that by no expresse Commandement that we finde.

Bishop *White* averreth against *T.B. pag. 91.* That our weekly

weekly observation of the Lords-day in the time of the Gospell is an holy and godly practise, for it is warranted by the example of the Apostles, and those Primitive Churches which were planted by the Apostles, and which received their Ecclesiasticall precepts and constitutions by tradition from the Apostles, so that the Apostles first founded it, as he further affirmes, pag. 97. saith he, It is an ignorant speech to tearme it a popish tradition, for popish traditions had not their beginnings from the Apostles. So also pag. 189. We beleeve saith he, that the holy Apostles ordained the *Sunday* to be a weekly Holy-day, because the Primitive Fathers, who lived some of them in the Apostles dayes, and others of them immediately after, and who succeedeth them in Apostolicall Churches did universally maintaine the religious observation of this day. So againe, pag. 192. It is probable that in the Churches at *Corinth* and *Galatia*, the Lords-day was made a weekly Holy-day by the Apostles (for they principally governed those Churches at this time) 1. Cor. 16. 1, 2. (And yet Doctor *Heylyn* laboureth to prove this ordination of *Paul* to the *Galathians* to be upon a *Sabbath-day*, and not upon the *Lords-day*.) And againe, pag. 192. It could not possibly have come to passe that all and every Apostolicall Church throughout the universall world should so early, and in the beginning of their plantation, have consented together to make the *Sunday* a weekly Service-day, unless they had been thus directed by their first founders the holy Apostles themselves, &c.

Lastly, it is a true that a long time after Christs Resurrection was the name of *Lords-day* given to the first day of the weeke \*, to wit, when the first day of the week began to be most currantly received for the Christian *Sabbath*: As the name of Christians was then given, when Christianity was generally professed and received, and yet was there a *Sabbath* before professed by many,

\* I have shewed before the significant use of the *Sabbath*, passing under the name of the first day of the week in scripture before it came to be stiled the

as well as there were Christians and Christianity before they were so called: So that what you say of the one, you may as well say of the other.

### Broad.

Now I have before acquainted thee with the agreement betwene divines touching this day, namely that ordinarily (some necessary businesses excepted) it is to be spent wholly in religious exercises. The difference between them standeth in this point. Some will have the Lords-day to be the Commandement of Christ, or his Apostles, as the *Sabbath* was of God heretofore. Others will have it to be only an Ecclesiastical tradition or constitution, yet such an one as is of greater authority then many other. *Zanchinus* hath this saying, *Traditionum enim Ecclesiasticarum, quaedam sunt Apostolicae, quaedam vere Ecclesiasticae. Certe quas constat ab Apostolis fuisse profectas, haec plus habeant autoritatis quam reliquae. Red. de trad. Eccles.*

He in Ranceth in the  
Lords-day.

### Answer.

It were to be wished that how-ever Divines differ in opinion concerning the Morality, that yet they agreed in the divinity or holy practise of the *Sabbath*. But there are of your opinion that sticke not to say, how that the *Sabbath* is but an ordinary Holy day, and that the vacant hours which are besides the publike employments ordained by the Church\* are of the same nature with working dayes, and their practise is accordingly: So that if we may judge the tree by the fruit, then may we judge their opinions by their practise which savoureth of the flesh, and not of the spirit, whose furthest progresse in the practicke part is (like some of the choicest heathens) to regulate their actions

\* For number and  
season.

ons by the light of Nature. And happily they have the  
lanthorne of notional divinity shining in their heads  
\* (a cold clymate for Religion to dwell in) which they  
(imbracing this present world) use (as workemen doe  
their tooles) to get money and preferment under the co-  
lour of an outward calling, for the inward they looke not  
after; But for the knowledge of that wherein the life and  
soule of Religion consisteth, to wit, Christ and him cru-  
cified, in a saving sence, they are as ignorant in it as *Nicodemus*  
was in the doctrine of Regeneration, which though  
he had read it before in the new Covenant (*Ezek. 11. 19.*)  
yet seeing he saw not, no more doe these, and therefore  
no wonder if they cry downe the authority of the Lords-  
day, that have no acquaintance with the Lord of the day,  
but instead of serving him as their Lord and Master, they  
serve themselves of him, making his Gospell (wherein  
they should labour in season and out of season) to be their  
stalking horse, to convey them the more plausibly to  
their prey of preferment here on earth, and leave that

privat-  
offer him by the sense of the depth of their filth & misery they experiment not in them,  
as appeares by their pride and Ithmachitish persecuting the sonnes of the free woman.  
They being such which lusts against the Spirit, and of carnall minds, which is enmity  
against God, do persecute him that is borne after the Spirit as was prophesied, *Gal. 4. 29.*  
For the flesh despiseth and opposeth spirituall worship and spirituall worshippers, and  
being spirituall blind, sticketh not to speake evil of things they know not. And profes-  
sing themselves to be wise, they become foolcs. It was ever the lot of truth to be rejected  
of the builders. Many great *Rabbies* (professing the key of knowledge) were greatest ene-  
mies to the truth, as the truth is in Christ; that is to the sincere profession and practice  
of Christianity, Christ must be set as a signe and date of contradiction. Offences must  
come, but woe be to them by whom they come. For carnal Protestants are held off from  
the true embracing of Christ, because they see the truth and sincerity of Christ every  
where so resisted and hated, by those that are great and wise in their Generation. For  
Hollinesse in the forehead was a chiefe grace, but now with us it was become a chiefe  
disgrace, in so much that the despised members of Christ received extreme discouragement  
(except they have such a measure of grace as raiseit them above contempt) to pro-  
fesse holinesse to the Lord openly, the Devill spewing out after the Church a flood of  
poison to drowne her. But be it as it will. I pray both the scorner and the scorned, to pe-  
ruse considerately, the one for terrour, the other for encouragement, 14, 15, 16, 17, 18,  
19, 20, 21. verses of the Epistle of *Jude*.

\* And so take up a  
forme of godlinesse,  
but deny the power  
thereof, for seeing  
they see not, and  
hearing they heare  
not, but are wholly  
ignorant of the un-  
derstanding with the  
heart, which Christ  
speaketh of, *Matt. 13.*  
15. They see the  
Law, but Gods end  
in it, to bring the  
soule sensibly senten-  
ced under sinne and  
wrath, to need and  
seeke a Saviour, and  
to keep the soul res-  
lesse till it enjoy him,  
and accept him on  
any termes God doth

of Heaven for such fooles as they call Puritanes. I meane not *non-conformists*, except they be such as they meane, that is, Men that make not Religion to consist in knowledge, but in living according to their knowledge in inward and outward holinesse, not being vainly puffed up by a fleshly minde with a voluntary obedience of will-worship, or meere formall holinesse, or morall excellencies, or civill and naturall righteousnesse; but holding the Head, labouring to increase with the increase of God, and to grow in the excellent and humbling knowledge of the simplicity of Christ, to the praise of the glory of his grace; in a word, such as the Scripture calleth Saints, and prophane men, Precisians.

No men greater enemies to preaching. A conscionable Minister, that is painfull in the discharge of his calling, labouring to save the soules of his flocke, preaching twice a day, and the name of a Lecturer (so called for distinction sake) stinks in ther nostrils, as they doe in Gods. I wonder how such men come to be called Divines or Preachers, that thus defile their owne nest, accounting soule-saving preaching, foolishnesse, and in a spitefull pride calumniating those that with conscience and diligence labour in the worke of the Lord.

How necessary is it, thinke we, then to maintaine the Prerogative of the *Sabbath*, when men of this Coate (like swine) tread holy things under their feet.

But let such ponder that place of the Evangelist, and apply it, *Matt. 5. 19.* Whosoever shall breake one of these least Commandements, and teach men so, he shall be called the least in the kingdome of heaven.

But to come to the difference it selfe, I answer, That I know no Divines that doe affirme Christ to have left it in expresse mandatory tearmes that that day should be kept *Sabbath* nor yet Holy-day; for indeed there is no such Commandement extant in the new Testament: But they say, That it is likely Christ did teach it to his Apostles

files before his death \*, which though it be more then I know, yet sure I am their meeting thus emphatically recorded in Scripture to be on that very day, and the day sennight, of Christs Resurrection, and answerably practised after by *Paul*, is doubtlesse of binding authority, and to an exemplary use and end : And how-ever it be, that Christ did or did not, teach them by word of mouth before his death, questionlesse in that thing, at that time, they were especially taught of God, the instinct and secret guidance of the Spirit being instead of a Commandement to them (though perhaps for present they were ignorant of their owne practice, as *Mary* was, when she powred the boxe of oyntment upon Christs head, that she did it for his burying) and doing the same thing that day sennight ; We have just cause to thinke that Christ had an hand in it, though it be not expressed in the word, he having appeared to them the day before, and the same effect ensuing upon the same occasion, to wit, his appearing to them being met againe.

\* As he did the place of meeting after his Resurrection, *Matt.* 28.16.

And therefore what though the Puritanes (as Bishop *Whire* styles them, from *T.B. pag. 185.*) cannot shew the Lords-day to be made a *Sabbath* by any written Law (he meanes no doubt in the new Testament) may not the unerring spirit of the Apostles suffice us, seeing that himselfe saith, *pag. 119.* The inspiration of God is of as great efficacy and authority as his writing, wherewith the Apostles doubtlesse were directed in the instituting of an exemplary perpetuall observation to the Church.

And whereas (I say) the instinct of the Spirit was as a Law or Commandement to the Apostles, in this particular of instituting the Lords-day upon Christs Resurrection. I would to this purpose commend the consideration of *Moses* his instituting the *Sabbath*, upon the fall and gathering of a double portion of Mannah in 16. *Exod.* which yet we doe not finde in termes to be taught him of God then, when that Law of Mannah was commanded,

ver. 5. *Fulke* upon the 1 *Revel* his peremptory and faith, That for the prescription of the Lords-day before any other of the seven, they had without doubt either the expresse Commandement of Christ before his ascension when he gave them precepts concerning the kingdome of God, and the ordering and government of his Church, *Act* 1. 2. or else the certaine direction of his Spirit, that it was his will and pleasure it should be so, and that also according to the Scriptures, seeing that there is the same reason of sanctifying that day in which our Saviour Christ accomplished our Redemption, and the restitution of the world by his Resurrection from death, that was of sanctifying the day, in which the Lord rested from the Creation of the world. Nor can it be denyed (I thinke) but that the Apostles had many things taught them privately by Christ, which afterwards upon occasion they published, some by precept, and some by example\*. And wee may be the rather induced that *Paul* had received it from Christ, if so be we consider how ingenuous he is to acknowledge what he had not received in the 1 *Cor* 7. 25. As concerning virgins (saith he) I have no Commandement of the Lord, but I give you mine advice. And *Zachary* observes that he taught them not so much by words, as by the efficacy of the Spirit, which being their unerrable guide in all things concerning the Church, we may well allow to be ours in this matter of the Lords-day by vertue of their exemplary Ordinance. Their practice and example, I doubt not you will say, had been enough without precept (and I remember none they have in any expresse termes from Christ) for the ordaining Pastors and Ministers, nor doe I think you will deny them to be *sure divino*. But granting this is not commanded by Christ, yet are you no gainer by it. For I doe the rather thinke that because no expresse mention is made of it in the new Testament by way of Commandement, it should seeme the rather to be the *Sabbath*. Thus

*Eatonius*

\* *Matt* 10. 17.

Encomium de Sabbatho, pag. 69. de institutione & iure diei dominici, ait. Non opus erat mandato novo, cum vetus illud mandatum de observando Sabbatho in vigore esset, & adhuc est, siam autem novum preceptum ferre de re illa, quæ veteri precepto stabilita fuerat, esset vetus preceptum abolere. Christus autem non venit abolere legem sed implere. And indeed, God is most precise as we see, both in Innocency and under the Iewes, to prescribe the dayes of his solemne worship by speciall Commandement, and so certainly would he have done this, if it had been a new thing; but being not commanded in the new Testament, it ought the rather to be taken for granted in the matter of it, from the fourth Commandement\*, and in the manner to be regulated by the Apostles example (which should be of force to us, as well as Davids eating the Show-bread was to the Iewes) else God would never have let such a day, which hath ever in the Church been received as a weekly Sabbath, to have been without an expresse Commandement; especially considering how precise he was in that point, even for the dayes that were appointed for the solemnizing in that Type in the Iuncs of the Iewes. And yet as *Barinas* saith pag. 170. *Nihil est consequens in* idem ex hoc mandatum de die dominica observando, & ego nullum erat, id autem enim dixit & ait Dominus noster de quibus in illis apud & evangelio non fuit est mentio, satis autem significat est iudex ad hoc in nostrum. Quæ in genere, si concilianda ob hoc dicitur, ob hoc observanda etiam fuisse, causa rationis nostrum alibi & ed. deservit alia iterum. Obser- vatio enim illius fuit in primis, in primis & Ecclesia & Christiani, diei illius, a posteriori satis probat fuisse mandatum de ob- servando, quod illoque variis ad illud non si non

\* And indeed to any  
sober minde that  
knoweth the Law of  
the Sabbath, these  
things are sufficient  
to let us know that  
this is the Sabbath.

the sacrificing that was before the Law, where finde you any Commandement to sacrifice, before you finde *Abel* sacrificing? And yet (I beleeve) you doubt not but there was a command or something equivalent. Neither can you other-ways thinke, but when *Noah* at his going into the Arke, tooke with him beasts both cleane and unclean, he was instructed from heaven, which was which, though no such instruction appeare.

Againe did not Christ, in the instituting of the new *Sabbath*, imitate his father in his manner of instituting the old in the old Creation? For what Commandement did God give at first? Was it any other then a declaration of his owne practice to *Adam*, whom he had then extraordinarily made, that he by his practice should teach it to his posterity? So doth not Christ the like? For because he rested by rising on the first day of the weeke from the works of our Redemption and re-creation, therefore did he blesse and hallow it, by his example to his Apostles, whom he had extraordinarily called (that they by their example should doe the like to others) with those many manifestations of himselfe, and admirable blessings, which he then bestowed on them. Which practice of Christ doth wonderfully make good both the Morality of the *Sabbath*, and justifieth the alteration of it also to the first day of the weeke. For whereas God at the first blessed it, that is, appointed it to be a day wherein he would especially confer spirituall blessings. We see Christ accordingly doth still on this day blesse and enlighten his Apostles, by appearing to them being together glorifying God.

Now if you will say that *Adams* posterity (whom in your first Chapter you say, it is probable, had they continued in Innocency, should alwayes have followed Gods example in working fixe dayes and resting the seventh) should have sanctified the last of seven by Tradition from God and *Adams* examples, I will easily yeeld you that by the

the like tradition from Christ and his Apostles example, we doe now keep the first day of the weeke.

### Broad.

#### C H A P. II.

##### *The latter Opinion maintained.*

**T**He Primitive Christians for the most part held the latter opinion, as I gather by this that followeth.

*Iustin Martyr* in his second Apologie writeth after this manner. We hold these assemblies on the *Sunday* because on that day God began to make the world, and also our Saviour Iesus Christ arose from the dead. Hereby it is manifest that *Iustin* knew not of a Commandement from Christ or his Apostles, for should a *Rabbin* yeeld a reason of their meeting on the *Sabbath*, would it not be because God had so commanded it, who on that day rested after the Creation and sanctified it? And so would *Iustin* no doubt had he tooke their meeting to be enjoyned by Christ or his Apostles, we hold these Assemblies on the *Sunday* because Christ hath so commanded, who on that day rose againe from the dead. Thus I am sure some would be ready to write in these dayes.

### *Answer.*

The opinion of the Ancients (how-ever you may force them to speake) was that one day in a weeke, or the seventh day, was still of force by vertue of the fourth Commandement, (and that the individuall first day of the weeke was from Christ or his Apostles or both), as appeareth in that they call the sanctifying of the *Lords-day* a keeping of the *Sabbath*. So *Ignatius* (who *ad Magnes.* chargeth those Christians to worke on the Iewes seventh day) doth yet say. Let every of us keepe *Sabbath*.

\* *Ignat.* ep. ad Mag-  
n.

ἀλλ' ἵνα ὁ ἡμῶν  
σαββατιστὴς πνευ-  
ματικός.

See further of this  
page 50. in margin.  
Sym. d. temp. 151.  
if his.

*bash* spiritually\*: (speaking in opposition to the Jews manner of superstitious *Sabbatizing*) so that he cryeth down both their day and manner of hallowing it\*, and yet maintaineth the *Sabbath* to be yet still on foot, and exhorteth them to the right keeping it. St. *Augustine* also saith. So we also sanctifie the *Sabbath* the Lord saying, *Ye shall not doe any Worke therein*. And as Mr. *Richard Byfield* saith, The Apostle to the *Heb.* 4. 9. Doubt- ed not to apply the name of *Sabbath* to the Christian people and our Re. T. saying, That the people of God have their *Sabbath* made left unto them. For humane authorities in this point, I further referre you to the 21 and 26. Chap. of Mr. *Richard Byfield*.

But to shew your *leger-de-main* I proceed to that of *Iustin Martyr*. In which (I say) he doth as *Paul* some- times doth concerning his Apostleship, Demonstrating it by such arguments as do properly constitute an Apostle. So *Iustin* in his Apologie for Christians doth full shew the reason of the Christian *Sabbath*, i.e. Our new Crea- tion by Christ, who by his resurrection brought light out of darkness in the first day of the Creation.

But had you looked further (as no doubt you did) you might have seen his opinion to be more then you make it, even witnessing Christ to have taught it to his Apostles, as you shall finde it quoted by Mr. *Richard Byfield*\*. So that you deale with *Iustin Martyr* as men deale with *Mag-pyes*, cut their tongues shorter to teach them to speake what they would have them. And yet a *Rabbin* might have laid down the Reason and concealed the Commandement without felloweing error, unless you will say it was a fault in *Rabbi Moses*, for so he pre- scribeth the *Israelites* to answer their children when they should aske them concerning the Passover, as you may see in the 12 Chap. of *Exod.* 26. 27. so also in the 13 *Exod.* 13, 14, 15, 16. You shall see the reason of a dote delivered from the parent to the children by precept from

*Moses*,

\* Chap. 21. pag. 124.

Moses, without any specification of the Commandement it self.

*Broad.*

*Si dies observare non licet, & menses, & tempora & annos, nos quoq; simile crimen incurrimus, quantum Sabbathi observantes & parasceuem & diem dominicum & ieiunium Quadragesima.* See the place and note that he doth not yeeld a peculiar reason for the observation of the Lords-day.

Hieroz. lib. Com. in  
Epist. ad Gal.

*Constantinus imperator concessit rusticis, ut diebus dominicis agrorum culturae, pro ut ipsi viderint fore necessariam inservirent. Idoneum vero precationi tempus salutarum diem dominicum constituerebat, quippe qui tum verè precipuus esset, tum hand dubie primus.*

Euseb. de vita Const.  
lib. 4. cap. 19.

Note the reason Eusebius rendereth of this constitution of Constantine, and consider withall that Constantine would not have so constituted, if in his judgement our Saviour Christ had before appointed the Lords-day to this end; Did ever a Christian Prince simply decree that the Lords Supper should be administered? As many Christian Princes and Councils as have simply decreed the observation of the Sunday, were doubtlesse of this opinion.

*Answer.*

For answer to this, I referre you to Mr. Richard Byfield, Chap. 29. where the Reader may herein receive satisfaction.

*Broad.*

As touching moderne writers Calvin saith, *Veteres Instit. lib. 2. cap. 8. subrogarunt diem dominicum in locum Sabbathi.*

sect. 34.

Zanchius

In 4 Precept.

Book 4. Church,  
Chap. 20.

Homily of the place  
and time of prayer.

*Zanchius* saith, that the Lords-day, *Nullum habet Domini mandatum.*

*Dr. Feild* saith, that the Lords-day is an Apostolicall tradition not precept.

The Book of Homilies (not to stand upon other) saith, That Christian people chose the first day which is as much in effect as that it is not Christs Commandement. Will any man say that the people of Israel chose the seventh day? Now of this opinion I am, and these are my reasons.

(1.)

Had Christ or his Apostles commanded to sanctifie the *Lords-day*, mention should have been made thereof in Gods word, for the Scripture containeth in it all things needfull for our instruction. Seeing then we finde not mention of any such matter, I cannot beleeeve that Christ or his Apostles gave Commandement to sanctifie the *Lords-day*.

*Obiect.* Every thing to be done by us is not mentioned in Scripture.

*Ans.* No marvell though some particulars be not mentioned, but consider that were it Gods expresse Commandement we should sanctifie a day, this were a matter of great moment concerning all men, and very often, and therefore it may well seeme a wonder, that Christ and his Apostles should be so silent herein, as never to exhort any man to sanctifie the *Sabbath* or *Lords-day*, nor to reprove any for the prophaning of either of them. We see how often *Moses* and the Prophets called upon the Israelites to sanctifie the *Sabbath*, and how often and earnestly many now cry out for the sanctifying of the *Lords-day* no man can be ignorant.

*Obiect.* The Precept of the *Sabbath* was in force during Christs time, yet Christ never moved the people to sanctifie the *Sabbath*, nor reprov'd any for prophaning thereof.

*Ans.*

*Ans.* Though it were then in force, yet its strength began to weare a pace from the dayes of *Iohn Baptist*, and therefore no marvell, seeing the *Sabbath* and other Ceremonies were shortly to give up the ghost; though Christ passeth them over as he doth, contenting himselfe to preach the Kingdome of God, which is not meat nor drinke, (not times nor places) but righteousnesse and peace, and joy in the *Holy Ghost*, *Rom. 14.*

(2.)

Saint *Luke* taketh upon him to write the *Acts* of the Apostles, and it were very strange that if any thing had beene done by the Apostles concerning the changing of the *Sabbath* into the *Lords-day*, he should wittingly omit such a weightie matter. In the 15 *Acts*, he giveth us to understand that after the Gospel was preached to the Gentiles, some would have them to be circumcised, and and keepe the Law of *Moses*, one part of which Law was the sanctifying of the *Sabbath* or seventh day: Here upon the Apostles and Elders came together to consult, at which meeting there was not one word (that we find) of changing or observing any day whatsoever, although no doubt they which urged Circumcision urged the *Sabbath* in like manner, For Baptisme might serve in stead of Circumcision as well as the *Lords-day* in stead of the *Sabbath*. Had they before made a Decree, concerning the changing of the *Sabbath* into the *Lords-day*, could there on this occasion was offered to change the same, nor if they had not made any before, could there be something concerning this matter. After this time it is not likely that the Apostles ever met together in Council again.

(3.)

Had the Apostles before made a Decree concerning the observation of any day, Saint *Paul* writing to the *Romans* would have charged all men to observe the same Decree, and would have left no room for difference of

L1

dayes

\*To handle the point and not to intumescence so much as any difference between daies, if any there were, had not beene written in *Pauls* epistles, especially writing to strangers, the *Romans* must needs have thought him contrary to their former teachers.

dayes one way, and to another another way as he doth, *Rom. 14. 5. One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his minde.* The Apostles I know used to beare for a time with the weakes, but they would not have borne with those who held new and ungodly opinions, as he did that esteemed every day alike, if every day had not been alike. He that esteemed every day alike, no doubt used every day alike, and had this been tolerable in any sort, were it Gods Commandement to sanctifie any day? This Chapter doth much trouble some in these dayes, and they feare not to tearme him weakes there after *Saint Paul* that esteemeth every day alike; howsoever he be strong that esteemeth every meate alike. But is he to be tearmed weakes that esteemeth a day sanctified by God like unto all other dayes? rather ignorant and ungodly, would not *Saint Paul* presently have such an one instructed in this matter? The weakes brother esteemed one meate above another, and one day above another, the strong brother beleeved that he might eate all things and so esteemed every day alike, according to *Paul*, and it is good holding of *Paul* herein.

Rom. 14.  
Col. 2.  
Gal. 4.

In the summe of  
*Saint Pauls* doctrine  
before Acts and Mo-  
niments.

(4) *Saint Paul* alone by way of Doctrine teacheth of dayes, he teacheth of them purposely in three severall Epistles, in these he delivereth as much as is needfull to be taught about this matter. And now all that can be gathered by his Doctrine is, that there is no more account to be made of one day then of another. *Saint Pauls* Doctrine (saith *M<sup>r</sup>. Fox*) putteth no difference nor observation in times and dayes, It is a true saying and worthy of all men to be received.

In a word *Christ* and his Apostles never commanded to observe a day, they never reprov'd for not observing. *Saint Paul* reprov'd the *Galathians* for observing dayes, and writing to the *Romans* and *Colossians* he sheweth the

the indifferency of dayes as of meats, speaking of one as of the other, among these he had never been. The *Galatians* turned from the Gospel he had preached to them, so that he had diverse times just occasion to shew his minde fully in this point. Yet doth he never so much as intimate the least difference between dayes, or between dayes and meats. Now what Christ or his Apostles could doe more, to make us know that Religion is not placed in the observation of dayes I cannot imagine.

## Answer.

I have in the introduction of this Treatise shewne you Mr. *Calvins* opinion of the fourth Commandement, to be universall and perpetuall, and how? but by the succession of the first day of the weeke to the last.

Com. on Gen. 2.

*Zanchy* saith, *Morale est mandatum quatenus precepit ut à septem diebus unum consecremus, &c. quatenus tale nunquam fuit abrogatum nec abrogari potest.* And yet if the fourth Commandement be not observed in the *Lords-day* it is abrogated.

In 4. Precept.

The Book of Homilies maketh this good likewise of the *divinum ius* of the *Lords-day*, as it is the seventh day, from the fourth Commandement as hath been shewed before; and so hath your objection been answered in respect of the peoples choosing the *Lords-day*, by a reference to Mr. *Cleaver* his Moralltie of the Law, pag. 137.

And now of this opinion am I.

I have ever granted you that the Christian *Sabbath* is not by any expresse precept from Christ or his Apostles enjoyed, nor is it needfull, \* for if upon this ground you will conclude it to be an arbitrary practise and not *de iure divino* \*, you may as well cry down the writings of the Apostles, and turne *Anabaptist* in point of baptizing of

\* Nay it had been prejudiciall as *Eatonus* observeth, pag. 69. *Novum preceptum ferre de re illa, que veteri precepto stabili-*

*ta fuerat esset vitius preceptum abolere, quod Christus venit implere.* \* They can allow Tithes to be due *jure divino*, but forsooth the Sabbath must be *jure humano*.

Fourth Booke  
Church, chap. 10.

Infants. For as for the Scriptures, what expresse precept of Christs, have we to his Apostles for writing of them? and besides the Epistles were most of them occasionally written by the Apostles, and yet who of us for these reasons deny them to be the word of God, universall and *non divina*? For as *saith* faith manifest to the Papists, arguing the imperfection of the Scriptures because they were written by the Apostles and Apostolicall men of their own motions, and not by Commandement from Christ (which is a paralel argument to this of the Christian Sabbath and the answer equall to both) who knoweth not (saith he) that the Scriptures are not of any private motion, but that the holy men of God, were moved, impelled and carryed by the Spirit of truth to the performance of this worke, doing nothing without the instinct of the Spirit which was unto them a Commandement. And why may not all these reasons and grounds warrant, and give equall force to their practice in the point of our Christian Sabbath on *Lord-day*, as well as to their writing of Scripture. So speaketh Dr. Ames, *meth.* pag. 359. *Si dies hac dominica concedatur fuisse Apostolicam institutionem, auctoritatem eamdem illam qua videtur, nihilominus esse divinam, quia divina Spiritus regerantur Apostoli, non minus in Sacris institutionibus, quam in ipsa doctrina Evangelica, vel verbo vel scriptis proponenda.* Especially seeing that the same things that accompanied the Gospel, did accompany the Sabbath, the better to approve it to be of God, to wit, *The gift of the holy Ghost.*

And now we know there is nothing more ordinary in Scripture, then for God to grace the first institutions of his Ordinances, with extraordinary tokens of his favour, which are of an argumentative nature, and of an establishing and instituting force. As at the first setting up of the *Sanctin* among the Jewes, *Numb.* 11. 25. Every one of the seventy Elders prophceyed for a while, to testifie that their calling was from heaven. And though divers others besides

besides these have had the Spirit of Prophecy bestowed on them, that yet nothing detracts from Gods sealing the ordination of this Councell or *Sanhedrin* by the Seventies prophesying. So though Christ appeared to his Disciples on other dayes, besides the first day of the weeke, yet it detracteth not from his instituting and authorizing that day by his remarkable apparitions and operations thereon, as Dr. *Heylyn* would insinuate, *part. 2. pag. 13.*

Again at the instituting of the Leviticall priesthood and sacrifices, there came a fire from the Lord, and consumed the burnt offering: also at Christs baptizing we see how extraordinarily the Spirit came down in likeness of a Dove, and so at *Peters* first preaching to the Gentiles, what an extraordinary worke was there wrought, *Acts 10. 44.* And may not we well conclude the divinity of the *Lords day* from these manifold rare occurrences which fell out in the practice or usage of it \*, and such as are most remarkably and eminently recorded in Scripture, mentioning the Time as well as the things themselves, As, That Christ appeared to them on the first day of the weeke, and the first day of the weeke they had the gifts of the Holy Ghost given them; and on the *Lords day* Saint *John* was ravished in the Spirit (not any other day in the weeke having the honour to be denominated the day of his appearance in all the New Testament, though no doubt he did appeare to them on other dayes of the weeke, besides the first, in those other times of his appearances) And why is all this? But to give the better authority and estimate to that day: Which we may the rather judge, because that since then God hath shewne extraordinary judgements upon the breakers and prophaners of it, which being frequently and remarkably instanced, I will referre you for them to the Martyr-booke, Practice of Piety, and Mr. *Richard Byfield*, pag. 99. 100. 101. As also if we consider the benefits, which nationally we have enjoyed thereby, above all other Protestant Churches, of Peace, Plenty, and also

\*We have *Dauids* example in a like case, for in the *1 Chron. 22.* he there concludeth Jerusalem to be the place that God had chosen for his more solemne worship, by that speciall token of Gods favour to it, in delivering it from the destroying Angell.

\* Which now begin to leave us, and to decline together with the *Sabbaths* declension. For as one piously observeth, The Ark shaketh through the old Sinnes and new Doctrines of our land.

powerfull Preaching and Professing \* for a long season, and which doe experimentally and personally redound to the due observers of it, how extraordinarily and feelingly they delight themselves in the Lord, according to that promise, *Isai. 58. ult.* So that then beleve it for the works sake, as Christ saith in another case. And indeed *Argumentum ab effectis*, is an argument of no small evidence and power with those that professe Christianity in the power of it : The want of which *medium* in the experiences of men (either not at all wrought in them, or else not taken notice of by them) is the cause of so many false conclusions in these dayes, as well as it was amongst the *Galatians*, till *Paul* (a man of spirit) put them in minde, *Gal. 3. 2.* And observe it as a maine argument in this way of experience, That at the first beginning of mens conversions, when God enlighteneth and convinceth the Conscience, commonly the first thing the Conscience fastens on, is the mispending the *Sabbath*, and the first duty that he conscionably putteth in practice upon his conversion, is commonly the better sanctifying and keeping the *Sabbath*.

Now as touching the baptizing of Infants, there is neither an expresse precept for it, nor yet an example of expresse practise delivered in Scripture ; and yet the grounds, causes and reasons of the necessity of that practice, and the benefit or good that followeth on it, are evidently contained in the Scripture, and for this respect it is named a tradition : But yet the grounds of it being in Scripture (as *Feild* in the fore-quoted place observes) it is not therefore a bare tradition, but is therefore of Divine authority, and unalterable in the Church of God. The same in all respects holdeth good concerning the *Sabbath*, and with some advantage, for that there is the expresse practice of the Apostle *Paul* in this point mentioned in the Scripture, which is not so in the baptizing of Children. And this is apparant, that those things which had their

their grounds and reasons in Scripture, the Apostles were not curious or exact in commanding them expressly, nor intreating of them largely, except they were then controverted and scrupled at, which (it seemeth) the *Lords-day* was not, but was currantly received and practised among the Gentile converts (the Infant Iewes being born withall) for on that day they ordinarily were wont to celebrate both the death and resurrection of Christ: the one by the Sacrament, and the other by the *Sabbath*, as appeareth, *Acts* 20.7. And therefore Saint *Paul* when he speaketh of it, still mentioneth it as a thing granted and not doubted of, although the Ceremoniall or Iewish temporary *Sabbaths*, as likewise the Ceremoniall meats were, which maketh the Apostle so often and so largely handle that point.

Thus *Eusebius*, pag. 69. *Nullum praeceptum de ritu aliquo Iudaico abrogando à Domino nostro Apostoli & Discipulis suis relictum legitur. Nusquam dicitur Pascham, non comedetis, non circumcidemini, & similia, Solum enim controversia in Ecclesiis de illis orta est ex occasione ista. Apostolici ritus illos prohibuerunt, iam autem cum in confesso est diem nostrum dominicum à nullo Christiano impugnatum fuisse, non mirandum est si nullum de illo observando vel abrogando Sabbato Iudaico mandatum expressum reperimus. Est tamen generale mandatum de illo observando comprehensum in illo Apostoli, Estote imitatores mei, sicut & ego sum Christi.*

And thus much may serve for answer both to your opinion and reasons, as also for the remainder of your Treatise (excepting some short observations) for what followeth hath been mostly spoken of before both by you and me.

*Broad.*

Broad.

## CHAP. III.

*The former Opinion confuted.*

1. **C**Hrist did not command us to sanctifie the *Lords-day*. Such as would have us beleieve that our Saviour Chrift himfelfe enjoyed the *Lords-Day*, goe about to prove it by his practice.

1. Because he appeared to his Disciples on the first day as they were assembled together, *Iohn 20.*

*Ans.* This assembling was for feare of the Iewes, and it was a very strange kinde of teaching them by his practice to observe the day, not to come unto them till late in the Evening, about halfe an houre before the end thereof, for the night following belonged unto the second day, other wise either that first day had two nights belonging to it, or else I cannot see how Chrift lay three dayes in his grave.

*Answer.*

Had this record of the Apostles being assembled and Chrift appearing at this time been alone recorded, there might have been some probable conjecture that it might be but accidental (although the Text is very exact and expressive concerning the time: for having in the first verse of the 20. *Iohn*, spoken of the first day of the weeke, the 19. verse reduplicateth that with a significant explanation (as if the Evangelist would be loth to be mistaken in that point of Time) saying, The same day then at night which was the first day of the weeke, &c.) But being seconded with the like afterwards, it argueth it to be ordered by God of a purposed providence, especially if we take

take along the event and succeeding practice of the Apostles and Church ever after, which to all sober minds putteth it past doubt. And as touching that you say their meeting was for feare of the Iewes, happily the privacy of it was so, but why they should feare the Iewes more on that day, then on any other I see no reason, and therefore can it be no reason of their then assembling.

And now concerning Christs appearing to them at the Evening of the same day, it is so farre from lessening the authority of this institution, as that, being compared with Gods institution of the first *Sabbath*, which according to your own confession was about the end thereof, it giveth much force thereto.

And although I meane to be brieve in what followeth, yet I must needs by the way shew you M. Breerewoods refutation in this point by M<sup>r</sup>. Richard Byfield, pag. 211. Saith he there. Concerning the authority that translated the *Sabbath*, you say it is certaine that the translation thereof was actually and immediately prescribed by the Church, deale ingenuously and shew me where, if in Scripture then I answer, that it was not immediately prescribed by the Church, for the Apostles were not Authors of the institution, but ministers of Christ and pen-men of the holy-Ghost: If in Ecclesiasticall writers, I answer, they all referre us to the Apostles and the Scriptures. This opinion therefore is so farre from certaine, that it is certainly false. You say againe, That certainly Christ never gave his Apostles particular charge of instituting a new *Sabbath*, either while he conversed with them on earth; or afterwards by Revelation. How know you this? The Apostles delivered many things that the *Evangelists* did not set downe, nor themselves expressly say, that they received them from the Lords mouth, That they concealed Christs command from the Church, that is, this particular expression in so many words, that Christ, commanded it, this maketh to prove that it was given them in charge by Christ, for else when the Apostles enjoyed it, they would

have said of that their injunction as of other things, 1 *Cor* 7. 6, 12, 13. We speak this by permission, and not by Commandement: We have no Commandement of the Lord, but we speak our judgement, Herein speak we, not the Lord. This institution then (to use your owne language; for a new day of solemnity in stead of an old Sabbath) was of the urgency and necessity of the Apostles Commission, not of the liberty. The Apostles did nothing in ordering the Church but from and by Christ: either by precept or example or divine inspiration: And it is more then probable they had speciall warrant from Christ in expresse charge, when we compare together their precept and practice, with these two Texts, *Matt* 28. 29. *Ans* 1. The first enjoining the Apostles to teach what he commanded, and to teach and baptize, in which Ordinance teaching such things, he would be with them to the worlds end: The latter declaring that Christ spake the things pertaining to the kingdom of God to his Disciples in these forty dayes before his ascension\*. For all that you say therefore, it is certaine the Sabbath was translated by the same authority that first demanded it.

\* Besides this in the 2. verse of 1 *Act*s, it is said, untill the day that hee was taken up, after that he, through the holy Ghost, had given Commandements to the Apostles whom he had chosen.

**Broad:** And because after eight dayes he came to them againe; *Iohn* 10. 26. *Ans* This were more strange, for how can they prove that a weeke is meant thereby? A weeke after is but seven dayes; and should thy friend departing from thine house on Sunday at night, promise to come againe after eight dayes, wouldst thou expect his coming upon that day seven night? either it was not a weeke, or Saint *Iohn* dreamt not of such a collection, for otherwise he would have said so plainly. *Matthew* and *Marke* have the like phrase, and seeing by after six dayes they meane on the seventh, it is some likelyhood that *Iohn* by after eight dayes, may meane on the ninth, this is more probable.

*Matt*. 17. 1. *Mark* 9. 2 compared with *Luk*. 9. 28.

*Answer.*



Supper in memory of his Passion, and 3. of the *Evangelists* together with Saint *Paul* make mention thereof, what the least shew of Scripture or reason can be alleadged, wherefore if Christ would have a day kept in memory of his resurrection, he should not command so by word of mouth, or commanding, for the *Evangelists* should not commit it so to writing but leave us to pick out his meaning in such a sort?

*Answer.* So in the instance that you gave even now, I from the expression of the *Evangelists*. 17:1. (After six dayes) had it not been as easie for him and the rest to have said the seventh day (if they had meant the seventh day) as after six dayes? But it seemeth had you been in those dayes a follower of Christ, you would now and then have stepped before him, and have given him occasion to have plucked you back, with a *Come behind me*, Or his counsellor. Then alwaies when the Iewes had asked a Miracle, he should have shewed them one, and not have suffered them to have gone so farre about, as to finde their desire in the miracle of *Sabat*, nor have bid the man carry his bed on the *Sabbath*, but he should also have given satisfaction to the Iewes in the point, nor have turned the water into wine after they had well drunken, but withall he should have preached sobriety to them. Doe you preach it to your selfe.

Indeed if there had been no footsteps nor grounds for this in the old Testament, or that the Apostles had not had the assistance of the holy Ghost, then it had been some what which you alleadge. But as there is nothing so decerely expressed, but wrangling and perverse spirits will finde some matter of controversie thence, so some things are left purposely to try mens spirits, whether they delight more in sobriety or disturbance.

It seemeth you cannot satisfie your selfe with crying downe the fourth Commandement or old *Sabbath*, but you would also perswade that the sanctifying of the *Lords-day* (the day which, as the *Psalmist* saith, the Lord hath made for us to rejoyce and be glad in) is against *Christ's* will, or at least not with his will, when you say, If *Christ* would have a day kept in memory of his resurrection, &c.

## Broad.

20 The Apostles did not command us to sanctifie the *Lords-day*.

That the Apostles commanded us to sanctifie the *Lords-day*, some goe about to prove.

1. Because *Saint Paul* ordained that upon the first day of the weeke collections should be made in the Churches of the *Corinthians* and the *Galatians*.

*Answer.* If they met usually upon the *Lords-day*, it may seeme strange, that *Saint Paul* had not rather ordained that a collection should have been made in the Congregation, then that every one should lay by him in store (at home) as God had prospered him, thus we would thinke that their benevolences would have been in greater readiness. But be it that they met every first day, yet by whom this manner began is uncertaine. They themselves will have it begun long before *Saint Paul* tooke this order about the Collection.

Further let *Saint Paul* be the author thereof, yet every ordinance of an Apostle doth not bind us in these times, yea this very ordinance doth not. Were there the like collection to be made, who would take himselfe to be bound every first day to lay up by him in store, as God had prospered him?

See D. Field of the Church, booke 4. Chap. 10. *Zanch. de red chap. 10. de trad. Eccles.*

*Answer.*

## Answer.

Certainly this Ordinance of Saint *Paul*, doth wonderfully commend this day, and argue the point in hand. For first they were hereby prompted, to give to the poore members of Christ, as they had received from him a worke becoming an holy day, and conducing to the pious hallowing thereof, like as, did those charitable cures which Christ wrought on the *Sabbath-day*.

If they met usually upon the *Lord's-day* (say you) it may seeme strange, &c. Bishop *White* telleth you *page 211, 212*. That although this Text of Saint *Paul* maketh no expresse mention of Church assemblies on this day, yet because it was the custome of Christians, and likewise it is a thing convenient to give almes upon the Church dayes. It cannot well be gain said but that in *Orlando* and *Galatia* the first day of every weeke was appointed to be the day for almes and charitable contributions; The same was also the Christians weekly *Holy-day* for their religious assemblies. Secondly, it argueth their rest on this day, from the labours of the other dayes, with a rest, collection, and thankfull coming to morrow the blessing of God upon their foregoing week day labours; and what can there be more *Sabbath-like*.

*Dr. Heylyn, part. 2. pag. 26.* labourer by authorities to prove this laying up to be appointed by *Paul* on some *Sabbath-day* or other (and so a little before to the labour to make their meeting at *Troas* to be on the *Sabbath-day* too, and not on the first day of the weeke) and yet *pag. 27* he saith *Paul* opposed himselfe against the *old Sabbath*, and *pag. 28*. He instanteth these words out of *11. Acts*. That as concerning the Gentiles which believe we have written and determined that they observe no such thing as the Law of *Moses*, whereof the *Sabbath* was a part saith he. Now these things are very inconsistent.

sistent. That *Paul* should countenance the *Sabbath* even among the beleiving Gentiles at *Troas*, and command this laying up thereon also to the *Corinthians*, and *Galatians*, and yet be an opposer of the *Sabbath*, and therefore it must needs be upon the first day of the weeke or *Lords-day*.

Again, in the same place he quarrels *μία σαββάτου*, in the *1 Cor. 16. 1.* to intend the first day of the weeke, under some authorities quoted to countenance his acceptation. But *Bishop White* being in print before him might have given him better satisfaction (saying that it seemeth he loves to vary) who *pag. 196.* saith, In the holy Gospel, this day is styled *μία σαββάτου* the first day of the weeke following, *Matth. 28. 1. Mark. 16. 2. John 20. 1. likewise, Acts 20. 7. 1 Cor. 16. 2.* Besides his quotation of sundry authors to confirm this translation; which phrase is an *Hebraisme* thus to express the first day by one day, and so used in the *1. Gen.* and the word *Sabbath* for weeke, *Levit. 25. 8. Luke 18. 12.* as *M<sup>r</sup>. Sprunt* affirmeth, *pag. 101.* And sure I am, the same phrase is used by the *Evangelists*, to signify the day of *Christ's resurrection* to be on the first day of the weeke.

Moreover, *pag. 211.* *Bishop White*, in positive termes upon the argument in hand, saith, That the Apostles themselves at some times observed the *Lords-day*, and brings (with a for it is written) these very places to prove it, *Acts 20. 7. The first day of the weeke, &c.* and *1 Cor. 16. 1, 2. Concerning the gathering for the Saints*; even as I have ordained in the Churches of *Galatia*, so do ye: *Every first day of the weeke, &c.* In that you say. Every Apostolicall Ordinance doth not bind; I grant it, if the Ordinance be circumstantiall; proper either to times or persons, it cannot be properly said to be common; but if it have for substance a *Morall Law*, for order a *Prophecy*, for confirmation an *Apostolique ordinance and example*, me thinks, this might be very well allowed to be binding.

And

And all this is (as hath been proved) true of the *Christian Sabbath*,

Some ordinances (I confesse) there are of the Apostles that are not of perpetuall obligation, for that they were done only occasionally, and to an exemplary end, for to authorize their successours (the Governours of the Church) to order things of an indifferent nature to the benefit of the Church, all which things the Church had and hath authoritie, as well occasionally to abolish, as occasionally to institute; but this Ordinance of the *Sabbath* is beyond the authoritie of the Church to abolish or alter, as much as it is to adde or detract from the new Testament.

And therefore is it not of those sorts of Apostolique Ordinances which bind not *in perpetuum*. For the foundation of it is so laid in Scripture (as aforesaid) as neither time nor authoritie can expire nor alter it.

### Bread.

3. Because the Disciples at *Treas* being come together to breake bread on the first day of the weeke, Saint *Paul* preached to them.

*Ans.* Granting that the Disciples assembled every first day, and also by *Pauls* own ordinance (neither of which can be proved) yet doth it not follow that they kept it *Holy-day*, and abstained altogether from works of their Callings.

Saint *Augustine* saith, that in some places they communicated every day, and in others on the *Sabbath* and *Lords-day*.

*Socrates* saith, that in all Churches of Christians (two excepted) they communicated every *Sabbath-day*.

*Sozomenus* saith, that at *Constantinople* and almost in all other places, they came together on the *Sabbath* and the day following, that is, the *Lords-day*: yet no man (I trust)

*Tom. 2. Epist. 118.*

*Hist lib. 1. cap. 21.*

*Lib. 7. cap. 19.*

trust) will hence inferre, that these who met and received the Communion, both on the *Sabbath-day* and the *Lord's-day*, kept them both Holy-dayes; and forbore worke altogether. Adde that in likelyhood they came together at *Troas*, late in the Evening, about that time of the day, wherein Christ did institute the Sacrament, otherwise Saint *Pauls* preaching till midnight should have been very long, and this they might well doe though they kept it not Holy-day. The Disciples at *Troas* assembled on the first day to breake bread, *ergo*, Saint *Paul* ordained that all Christians should assemble on that day to breake bread is a likelier inference then this, *ergo*, Saint *Paul* ordained that all Christians should keep that day Holy-day. If any thing may be enforced from their meeting at *Troas*, this may as well (or rather better) that the Lords Supper must be celebrated every first day.

Certainly such as communicated every day, did not keep every day Holy-day.

Consider that many Christian servants had heathens to their Masters, who would not suffer them to keep the *Lord's-day* Holy-day. Again, this had bene a meanes to bewray Christian Masters.

### Answer.

That on that day the Disciples obtained from the workes of their callings exercised on the other fixe, I have even now more then probably proved by a just and proper deduction, or collection, from 1 *Cor.* 2. 16. I have also quoted the authority of *Ignat. ad Mag.* and *Aug. serm. de temp.* 251. And is it probable that the Jewes were to abstaine from workes on their remissiest Holy-dayes, and that we must make a worke-day or a mixed day of our Capitallet?

And as for the time of the day when they met, (though it might bee in the Morning for ought the Scripture saith to the contrary), it is not so materiall to us to know, considering the Natures of those Times.

It sufficeth that that was the only day (being also parallel with consonant places of Scripture of the same nature) that they employed solemnely in their sacred affaires.

And if there were diverse observed, as you say, it was

because

because for a time Christians were diverse, consisting of Jewes and Gentiles.

As touching your conclusions whereby you argue hence rather the practice of the *Sacrament* then the *Sabbath*, I answer, That if it was an ordinance, yet it was but temporary; for from those words of Christ (*So often as ye shall eat it*) the times of celebrating the *Sacrament* are at the disposition of the Church (and it was in the Churches then, occasionally celebrated, for the Christian *Sabbaths* sake, as a means of its sanctifying, and not the *Sabbath* for its sake) whereas the time of the *Sabbath* and *Lords-day* is by Precept and practise determined.

### Broad.

3. Because Saint *John* telleth us that he was in the spirit on the *Lords-day*.

*Ans.* I acknowledge that whereas Christians in many places used to assemble on the first day of the weeke. Christ hereby may seeme to approve of their meetings on this day, and this is the most that can be gathered from Saint *John* being in the spirit: Now whereas from the name *Lords-day*; some would inferre that therefore the Lord himselfe enjoyned it. Let them consider that this name might well be given, because that upon occasion of Christs Resurrection the Churches held their meetings therein. The Synagogues in *Canaan* are called the Synagogues of God; and yet we finde not that God commaunded to build them: Some call the Church Gods house, whose meaning is not, that it is Gods expresse Commaundement to build Churches now, as it was to build the Temple heretofore.

The most that can be gathered from these Texts is, that after a time Christians used to assemble on the first day of the weeke, and that Christ and his Apostles approved this manner, which I acknowledge, but that Christ or  
his

his Apostles would have the observation of the *Lords-day* be a matter of Religion in the time of the Gospel, as the keeping of the *Sabbath* was in the time of the Law, is not to be beleaved: God is a spirit, and the time is come wherein he will be worshipped in spirit and truth. The kingdome of God consisteth of a matter of another nature, *Rom. 14. 17.*

Excepting the two sacraments, there is no outward thing required to make a good Christian. *M. Fox* in the page before the Acts & Monuments.

### Answer.

From these Texts may well be gathered the laudable and Evangelicall practice of the Apostles, and the excellent confirmation, countenance and authority that God gave thereto, in this point of sanctifying the *Lords-day*, so that God bare witness thereto by signes and wonders, and gifts of the holy Ghost, according to his owne will; besides the benefits and fruits of it at this day to every mans experience that observeth it conscientiously, of peace of Conscience, Joy in the holy Ghost, and sensible increase of knowledge & grace do also make it good according to that where it is said, That it is a signe that the Lord doth sanctifie you, as also according to that promise, *Isai. 58. 13, 14.*

It was by these two Arguments of Christs special appearing to him, and the fruits thereof, that *Paul* proved his Apostleship, and so may we prove the *Sabbath*.

For the name *Lords-day*, and force of that argument to prove Christ the instituter thereof, see *Eatonus*, pag. 73. saith he, *Arguimus ex appellatione eius*, *Apocal. 1. in nuptiis uxoris*, &c. sic autem dici non potuit, nisi eam Dominus instituisse, ut in *Cana Domini* &c. occasione factum est. Hic respondetur, dominum non diem dici potuisse, quia in commemoratione domini; licet non a domino fuerit instituta. Sed assertionis huius rationem non videmus; Cum enim Ecclesia commemorat & asserens eius memoriam retinuerit, dies tamen illos dominicos non vocaret.

Lastly the Jewish superstition we disclaime, but the true spirituall worship of God we retaine, as it is requisite in the present state of the Church, and why a solemne day should be prejudiciall to solemne service, and why wee stand lesse need of rest and opportunity to serve God, then the Jewes, or *Adam* in Innocency, I see not.

## Broad.

of *Adam* & *Israel*. CHAP. III. *of the Sabbath*

Enough hath been said to make it appeare that we are not bound to sanctifie the *Lords-day*, by vertue of that Commandement in the Decalogue, neither by any expresse Commandement from Christ or his Apostles, and now if any thinke, though this doctrine be true, yet happily it were better that it were not taught publicly.

*Answ.* Be the truth alone preached, the greatest good doubtlesse will follow thereupon: Doe not we know, that though *Paul* plant, and *Apollos* water, yet it is God alone which giveth the increase. Indeed if any man were able to give increase, it were another matter, but shall I fetch water from the devils well, and looke that God should give increase after such watering? neither is the Church now in the infancy, that we should feare to make knowne the abrogating of *Moses* Law.

## Broad.

The good will come  
of this doctrine.

The truth being taught, this good will follow. 1. Thou shalt not Iudaize, as they will be found to doe who observe the *Lords-day* in obedience to the precept of the *Sabbath*. 2. That thou shalt not doe any thing doubtingly on the *Sunday*, which doubtlesse many in *England* doe; and if he which eateth doubtingly be damned, shall not he

he which worketh doubtingly be damned likewise? *Rom. 14.*  
 3. That we shall not have such building on the foundation, hay and stubble henceforwards, as hath been heretofore especially of late yeres.

*Answer.*

You will not say he Judaizeth, that upon his obedience to father and mother shall now in the time of the Gospell, expect the fulfilling of that promise in the first Commandement of the second Table, because that now we live not in the land of *Canaan*. And why, pray you, may not this Commandement concerning the *Sabbath* stand good now, as well as that promise, and challenge obedience, as well as that doth faith. If we observe the one, or beleve the other as the *Iewes* did,\* then I confesse we Judaize, but if according to the present state of the Church, we obey the one and put trust in the other, this must needs be free from *Judaisme*, and yet be good Christianity.

\* As in offering double sacrifices, &c. which yet in the Analogy is now also proper.

For the second Good: Call you that Good to work on the *Sabbath-day* (which yet anon you make to be the property of such as belong not to God, but are the children of the devill) so a mans conscience accuse him not, or so he doe it not doubtingly? indeed you talve the soare well, but take heed of dawbing with untempered mortar. *Mr. Byfield* giveth a good rule, If we must needs doubt, it is better to doubt and obey, then to doubt and disobey. And for your third Good, That we shall not have such building on the foundation hay and stubble. Be you aware betime, lest you bring an old house over your head. For you know what is threatened to him that breaketh one of these least Commandements, and shall teach men so, he shall be called the least in the kingdome of Heaven.

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No hurt can come  
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very deed.

Revel. 22.

1 Cor. 14.

As touching the hurt which in some mens imaginati-  
ons may come of the publishing of this truth, It is not to  
be doubted, but that when *Luther* preached Justification  
by faith, such as were not good trees brought forth lesse  
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time the succeeding churches observed the same order as partly appeareth by these sayings of *Iustin Martyr*, and others before alleadged, and thus it hath continued ever since, and no doubt shall so continue to the second coming of Christ. Some of late have made it a question whether the Church may change the *Lords-day* into any other day of the weeke, but in my judgement they might well have spared their pains therein, for what can be imagined wherefore any Church should attempt such a matter, unlesse it be to withdraw some from a superstitious conceit they have of the day? Let this error be reformed, and there is no feare of a change.

### Answer.

To this changing of the *Lords-day* into another, I answer, That as the order of the last day in the weeke was significant in the time of the Jewes: So is the first day now (as I have observed before) and as therefore that was commanded, so was this prophcyed by *Isaiah* \* in the old Testament, and accordingly practised in the new, and therefore can no more be altered now without contradiction of divine authority, then the other could in the time of the Jewes; Except you can imagine God hereafter to bestow a benefit on us as much greater then our Redemption, as our Redemption was then our Creation. Besides the Church hath no liberty to alter any day, the which hath a cleare ground and warrant in the word, which the Christian *Sabbath* or *Lords-day* hath. And moreover you say Christ is Lord of the *Sabbath*, if so, then sure the priviledge and authority of altering belongeth only to him.

\* I have formerly shewne how both by *Isaiah* and *David*, this was cleerly foretold and promised.

### Broad.

The Apostle, *Hebrews* 13. giveth this charge, Obey them

Lastly the Jewish superstition we disclaime, but the true spirituall worship of God we retaine, as it is requisite in the present state of the Church, and why a solemne day should be prejudiciall to solemne service, and why wee stand lesse need of rest and opportunity to serve God, then the Iewes, or *Adam* in Innocency, I see not.

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*Broad.*

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them that have the rule over you, and submit your selves, and againe, *Rom.* 13. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. Some peradventure hearing that God hath not immediately commanded us Christians to sanctifie the *Lords-day*, as he did the Israelites to sanctifie the *Sabbath*, will be ready to demand, what need we then forbear any worldly businesse on the *Sunday*? for answer unto whom though unworthy of any, let me also demand, what need you repaire to the Church, the place of prayer? That you may so doe must we teach that God in expresse termes hath commanded to build Churches, and in such places in every Parish? Had these men lived in the time of the Law, though they had forborne worke on the *Sabbath*, yet certainly they would not have repaired to the Synagogues when they had been called they would have answered with *Dathan* and *Abiram*, we will not come, for God hath not bidden us come to such a place, nor at such a time of the day. Should thy sonne being sent of thee into the field, thinke with himselfe, I need not goe, for it is not written in the Scriptures that I should goe plow to day. As God in generall termes hath charged thy sonne to obey his father, so God in generall tearmes hath charged thee an inferiour to obey thy Governours, both spirituall and temporall, by whose joynt Commandement thou art bound to sanctifie the *Lords-day*, and if thou wilfully breakest this double bond, know that it is by the comming of another spirit upon thee then came upon *Samson* heretofore, even such a spirit as the man had that brake the yron chaines and fetters in pieces, *Mark.* 5.

Even in the time of the Law, some things were left to be ordered by the Magistrate.

Answer.

Pray you turne the point of this Argument into your owne breast, and consider if the same authority, which commandeth you to sanctifie the *Lords-day*, doe not likewise

wife in the Liturgy command you to pray for inablement to keep the fourth Commandement, \* but it seemeth whoſoever is in authority you will be ſupreme, binding that authority that ſhould rather bind you. But if the authority be thus (as you would make it) in the hand of the Magiſtrate onely, to appoint the time of Gods ſolemne worſhip, and that the fourth Commandement is now of no force, nor yet the prophecy or Apoſtolicke practice to bind us; then you may ſay with Ames in his *Medulla*, pag. 355. *ut ſi iſſis videatur dictum videri ex viginti, aut triginta hinc uſui assignare, non poſſint hoc nomine argui alicuius præcepti violatione quod præcepti (aut ſcripturae.)* Nay rather we may hence argue it as a fault in the Apoſtles and primitive times, that they would take upon them of their authority to create ſo neere a ſemblance to the Sabbath, and not rather an annuall remembrance of the Reſurrection; and by a ſimilitudine institution to ſhould out a divine one, and yet the ſubſtance thereof (to wit the benefit of the Creation) ſtill remaineth to be remembered. But it is ſtrange that the Church ſhould either aſſume this liberty; or that we ſhould give it to the Church.

1. Seeing the fourth Commandement doth dictate to us, both the proportion of time which we are to celebrate to God, and the reaſon of that celebration, the Time is the ſeventh day, the reaſon is Gods reſting from or conſumming his greateſt and beneficialleſt worke, which Chriſt, the author and actor of the new Creation, God and Man, hath now fulfilled by his Reſurrection, and ſo pointed and appointed us, the *ratio* of the particular ſeventh day, nothing diſſenting from the Commandement nor deſtroying it; but fulfilling and eſtabliſhing it upon better termes.

2. Seeing God commandeth to labour ſix dayes and to reſt a ſeventh; And Chriſt hath not exempted us from labouring in our calling to the end of our lives, therefore a ſeventh day is to be kept for Sabbath weekly to the end of the world. And it is not left in the power either

\* Have a better notion of your mourning then to think ſhe will command you to pray for that which you ought not to believe and praſtiſe.

of the Church or any humane authority, doctrinally to shorten or enlarge this proportion of dayes for our labour and holy Rest, or any way to abrogate or alter this Commandment.

### Broad.

Gal. 5. 13.

*For brethren ye have been called to liberty, only use not liberty for an occasion to the flesh.*

The end of the second Treatise.

### Answer.

\* Ames. Medul.  
pag. 364.

Weigh well the truth of that which the same man \* speaketh concerning this unlawfull liberty, which you strive so much to maintaine by good Scripture misused, Saith he there, *Experientia docet licentiam & verum sacram non contrariam, magis magisque invalescere ubi diu dominionis in se ratio non habetur.*

Take heed of walking in the *Broad way*.

### Broad.

A question whereabout I will not contend, only I thinke good to shew mine opinion therein.

A Jew sleeping in the night, and were it part of the day sanctified the Sabbath for that time.

The Sabbath as it is said before chapter the third, was sanctified by abstaining from all works, which in the time of the Law was an holy duty, as was the abstaining from leavened bread, the offering of sacrifices, &c. and some that only rested from worke sanctified the Sabbath, as did little children their cradles. A childe of twenty dayes old did

did prophane the *Sabbath* (no man will say so) and of necessity every one prophaned it or sanctified it, there is no meane.

*Quest.* Was the *Sabbath* sanctified by offering sacrifices, praying, hearing the Word, and the like holy Duties, or not?

*Ans.* It was not, for prooffe hereof I propose this briefly to be considered.

1. God commanding to sanctifie the *Sabbath*, and coming afterwards to shew his meaning, requireth onely to rest from worke: *Remember to sanctifie the Sabbath*, that is, God himselfe being expositor, *Remember to doe no worke on the seventh day, Exod. 20. 8, 10.* See before, Chap. 3.

2. God sanctified the seventh day, because therein he had rested and was refreshed, *Gen. 2. Exod. 31.* not because he had instructed *Adam* and *Eve* therein, or that they had called on his holy name.

3. As God commanded to sanctifie the seventh day, so the yeare,\* which yeare was not yet sanctified by the sacrifices, prayers, &c. in the same see *Levit. 25.*

4. God requireth in the first place to worship him, then for the better performance of this duty in the second place he requireth Israel to sanctifie the seventh day; that is, to doe no worke therein, whereby the day became fit for this purpose. The sanctifying of the *Sabbath* then, as the sanctifying of the *Tabernacle* in order went before the worshipping of God therein, I meane before praying, hearing the word and such like duties, for the sanctifying of the *Sabbath* was it selfe a part of the Ceremoniall Law.

5. Were the *Sabbath* sanctified by praying, hearing the word, &c. it would follow that God more respected the sanctifying the *Sabbath*, then he did praying, preaching, &c.

6. The *Sabbath* was prophaned onely by working, as

God first sanctified the seventh day, that is, consecrated it to an holy rest, after he commanded man to sanctifie it, that is, to spend it in holy rest, as for morall duties they were enjoyed in other Commandements on every day, See b: f

\* Neither was the Temple.

The order of the Commandements sheweth this, and Nature teacheth the same. Nature teacheth in the first place to worship God, and after to have ser times for the performance of this duty.

is shewed before, *Chap. 3.* Wherefore it was sanctified only by abstaining from worke.

7. Suppose that *Adam* had continued in the state of Innocency, Nature then would have taught him to set a part some times and places for holy Convocations, I demand now, how *Adam* sanctified his appointed times, by preaching, hearing of the word, &c. or not.

If not, why then did the Israelites? If yea, then why had he not as well sanctified his appointed places, by the same holy Duties? I dare affirme that when any goeth on the *Sunday* to the Church, to pray and heare a Sermon, if thereby he sanctifie the *Sunday*, that thereby he sanctifieth the Church also. This I will maintaine, though (as I said) I will not contend about the question, for we have nothing to doe with the Jewes *Sabbath* nor with their sanctifying it.

### Answer.

How & in what sense Rest is said to sanctifie the *Sabbath* we have at large spoken of it before. Yet here I will briefly answer one question with another. I aske how the vessels\* of the Temple were properly said to be sanctified, whether by being not employed about prophane uses, or rather in a relative sense, by being employed about holy? Sure you will say, by being employed in Gods service about holy uses. So the *Sabbath* was not properly sanctified by resting from prophane, but by being employed in holy businesses. For God hath appointed it to be a day of blessing, now sure it is not our Resting, but our employment in holy services, and use of the meanes that makes it so. And so had God appointed it to be to *Adam* in Innocency, for no doubt but *Adam* being enjoined labour, which necessarily took him off from immediate contemplation, his spirituall life should have been upheld by due use of meanes\*, as well as his temporall, but what those had been besides prayer, and meditation, and praise, and such

\* What I say of these may be instanced in other things.

\* And therefore had he a Sacrament instituted, to wit, the tree of life, and also a *Sabbath*.

such like meanes, whereby he might enjoy spirituall communion with God, I will not take upon me to determine.

Now as for that, which you urge so strongly, of sanctifying the Place as well as the Time, I answer, That what Places God hath ever specially and solemnly appointed for his speciall and solemn worship, they have been as well sanctified by that worship as the Time so appointed, and so was the Temple in Ierusalem. For as it is the use, unto which Christ hath appointed the bread and wine, in the Lords Supper, that sanctifieth the bread and wine, so was it the use unto which God appointed the Temple that sanctified it. God appointeth one time universally for all people, not so of Place : Because an appointed Time may be Catholicke (as is the Church) which an appointed place cannot. For first it would be of infinite inconvenience for the Catholicke Church to repaire to one particular Place, as all Israel did to *Ierusalem* ; and secondly it would contradict the nature of the Church, and make that particular which is Catholicke. But I will conclude with Dr. Ames. opinion in this matter of Rest, *Medul. pag. 367. Quies ista quamvis in se absolute considerata non sit, neque unquam fuerit pars aliqua cultus, prout tamen à Deo imperatur, tanquam necessarium quid ad ipsius cultum, & ad illum etiam refertur, eatenus est pars observantia illius quæ pertinet ad religionem & cultum Dei, Sanctificatio huius quietis ac diei est applicatio nostrum ipsorum singularis ad Deum eo die colendum, quod innuitur illis ipsis phrasibus. Sanctificavit illum diem & Sabbatum est Iehove Deo tuo.*

Pray for the Author :  
Praise God the Giver.

F I N I S.